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MEMOIR

OF

REV. STEPHEN R. SMITH.

BY

THOMAS J. SAWYER.

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PREFACE.

THE materials employed in the preparation of this volume consist, *First*, of several scraps of autobiography, apparently commenced many years ago, and prosecuted, at intervals, up to 1840, or perhaps somewhat later. They are written on the back of letters, and seem to have been first drafts of what he intended to re-write and prepare for the use of his family and the public. They embrace, however, only the earlier part of his life, reaching no further than to the period of his commencing his labors in the ministry. *Second*, Original letters. These go back to the time when he left home for prosecuting his professional studies. *Third*, Notes and memoranda found in his books and papers. *Fourth*, Sketches of sermons, of which I have in my possession more than five hundred. *Fifth*, His published writings, both in books and periodicals. *Sixth*, Personal recollections of his family and friends.

These materials have been freely used; and, wherever it was possible, it has seemed to me better to let the subject of the memoir speak of

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INTRODUCTION.

Few men have risen to a higher position in the denomination of Universalists, exerted a wider influence, or wrought out a brighter or more enviable fame, than the subject of the following memoir. He was born and educated in the humblest circumstances. Being early led, by the force of his own convictions, to embrace an unpopular faith, he soon found himself impelled by a stern sense of duty to consecrate his life to its promulgation and defence. His health, never the firmest, was soon shattered by incessant application to study, and the hardships endured in the early planting of Universalism in central and western New York; so that a large part of his life was spent, and of his labors performed, under all the disadvantages and discouragements of a broken constitution and ebbing physical powers.

But the soul that burned within him was superior to bodily infirmity, and flashed and blazed forth from a frame so attenuated and slender, that even those most familiar with him were perfectly astonished by the vigor and sweep of his transcendent intellect, the youthful play of his fancy, and the strokes of his wit. His talents and genius would have commanded admiration in any profession and any circle; but they excited wonder when contemplated as springing out of obscurity, and nourished in a body so bloodless and feeble.

Nor was his moral character inferior to his intellectual

endowments. Seldom does one meet with a warmer heart or a sterner integrity than distinguished him. He loved honesty with a cordiality that did honor to his nature, and never did his indignation burn with more fierceness, nor was his language moulded into more terrible forms of severity, than when he was called to contemplate some act of duplicity, or the character of a hypocrite.

His history is full of instruction and encouragement to all those who are doomed, by adverse fortune, to struggle under perpetual difficulties. His example and success cannot fail to stimulate thousands, whose spirits might otherwise falter, to renewed and unceasing efforts to increase in knowledge, virtue, and usefulness. Though removed from our midst, he has left the history of his life, as the richest legacy he could bequeath to his brethren and the world. 'Though dead, he yet speaketh.'

That others may, by his noble example, be encouraged to pursue a path which he has, with so much honor to himself and usefulness to his fellow-men, trodden before them, and, stimulated by his faith, as well as his life, be led to cherish loftier aims and holier purposes, is, in part at least, the object of this volume. It is an humble attempt, also, to pay a tribute of respect to the memory of a good man, a sincere Christian, an eminent minister of Jesus Christ, and a warm and much-loved personal friend.

MEMOIR.

CHAPTER I.

PARENTAGE AND BIRTH.

It is a remark of the subject of this Memoir, that 'few 'men in America have the vanity or folly to trace their 'pedigree; as, in every ancient family, there must be 'knaves and fools enough to obscure the brightest quarter 'in the family arms.' It seems, however, that he had no occasion to be ashamed of his; for, although he probably reflected more honor on his predecessors than they on him, it appears that they were respectable and worthy people, industrious, virtuous and honest. In a scrap of autobiography, which he began several times, but never succeeded in carrying far, he says: 'In giving an epit- 'ome of one's life and labors, it is neither proper nor 'acceptable to make our starting-point the period of our 'own birth, as if, like *Melchisedeck*, we had neither 'father nor mother, and were, literally, what he was in 'the priesthood, "without descent."' He then adds the following account of his family:

'My father's family, or, rather, that of my grand- 'father on my father's side, was, by intermarriage and 'common ancestry, intimately connected with several of 'the prominent families of the State of Rhode Island.

'repartee. Had she been educated as females in the 'same sphere of life are now educated, she could have 'stood far above the mass of her sex. She was nearly 'sixteen years younger than my father, whom she sur- 'vived about twenty-three years, and died of cancer, in 'Clinton, Oneida county, in March 1846, at the age of 'seventy-nine years. With all her imperfections, she 'was tenderly solicitous for the welfare of her children,— 'myself and sister. In one word, she was *my mother*.'

With the mother whose character is here so briefly sketched I had some opportunities of acquaintance, as I was a resident in Clinton six months or more previous to her death. During this time she was declining in the last stages of the terrible disease which terminated her life; but I saw enough, in my visits to her sick-bed, to convince me that she was no common woman. She possessed, beyond doubt, a singularly clear and vigorous mind, which was well stored with that practical knowledge which a person of her character is sure to acquire. An education such as our schools give might have polished, but would hardly have increased its strength. Hers was an original character, full of native fire. Her temper, I presume, was naturally quick, but was kept in check by her robust intellect and her kindly heart. Her son was a kind of idol to her. She had always loved him, and loved him to the end. She died in peace with God, in the confidence of Christian faith, and the hope of a blessed immortality through Jesus Christ. Though denied the privilege of being present at the moment of her death, her son was not deterred by the inclemencies of the season, or his own feeble health, from hastening from Buffalo to Clinton, to pay the last duties

he could render to all that remained of one he had loved so well,—*his mother*. Her funeral was attended in the Universalist church in this place, which she had frequented for more than twenty years; and her body now rests in the village burying-ground.

'My father,' continues Mr. S., 'was one of those 'men who could not be appreciated; at least, this was 'the case from my earliest recollection. The loss of his 'property, and his domestic misfortunes, before referred 'to, no doubt contributed to make him a very different 'man from what, under other circumstances, he would 'have been. He seemed to be doomed to poverty. If he 'had funds, he was almost sure to misapply them; if his 'name was asked on another man's paper, he would give 'it, although the probabilities were that it would turn 'him out of house and home; and if he had anything to 'dispose of, he would trust the first applicant, even when 'he had reason to know that he was literally throwing it 'away.

'He was possessed of far more general information 'than was commonly supposed. How or when or 'where it was obtained, it might, perhaps, be difficult to 'say. He had not an academical education; and the 'common schools, under the agitated state of the affairs 'of the country, certainly offered no facilities for any 'other attainments than reading, writing and arithmetic. 'Yet his knowledge of geography was nearly all it could 'be in his times; he was intimately acquainted with 'general history, ancient and modern; he was familiar 'with the best systems of astronomy; and, with a memory 'that retained names and dates with marvellous exact-'ness, there were few questions connected with any of

'these subjects that he could not readily and correctly 'answer. But he was diffident and reserved; and, as gen- 'eral education advanced in society, he seemed to feel 'that he was living in a wiser generation, and that his 'knowledge was too antiquated to deserve consideration.

'Of the peculiar frame and temper of his mind a 'better notion can now be formed than was possible, per- 'haps, in the times of daily and hourly intercourse. As 'a parent, he was far in advance of his age in his 'views of paternal authority. He abhorred everything 'in the name or form of *coërcion;* and steadily main- 'tained, through life, that, if filial duty could not be 'secured by reasoning and instruction, it was quite certain 'that no other method would prove successful. It will, 'of course, be inferred that, truant and disobedient as his '*son* sometimes was, he never received a blow from his 'kind and indulgent father. An act of disobedience 'always excited him, and he was far enough from render- 'ing his rebukes with delicacy or mildness. He poured 'out, at such times, a perfect torrent of invective and 'reproach. He painted the enormity of a wrong in such 'colors and relief, that no mind could misconceive it; he 'showed the meanness and baseness of its commission 'with such force, that it was difficult not to see the 'subject in the same light, and to share in his hatred and 'condemnation of it.

'At the age of about sixty-four, a painful and pro- 'tracted disease broke down the vigor of his intellect, and 'almost destroyed his memory. Of this disease — *caries* 'of one of his feet — he died, in April, 1823. All that a 'son, who owes all that he is to such a father, need say 'is, he was an honest, temperate and industrious man.'

His parents were married, as we have seen, in June 1787. Early in 1788, if not, indeed, during the preceding autumn, they removed from the State of Rhode Island,—from what inducement it is impossible to say,—to Albany, N. Y.; and there, on the 27th of September, 1788, was the subject of this memoir born, and subsequently received, no doubt after the Patroon of Albany, the name of STEPHEN RENSALAER.

CHAPTER II.

CHILDHOOD, YOUTH AND EDUCATION.

At Albany, where our friend was born, his parents did not long remain, but removed, the year following, to Clarendon, Vt., where they continued only a few months, when they returned to Scituate, Providence county, R. I. Here they remained till October, 1794, when they made another remove, and settled in what is now the town of Floyd, not many miles from Rome, Oneida county, N. Y. At this early period, this town, and, indeed, the whole country round about, was little else than a dense wilderness. 'And here,' says he, 'in a log-house, without 'schools,— or, if at times one was established, it was only 'for a few months during the winter, and was, at best, 'little better than none,— was my residence fixed, till I 'came of age.'

Unfortunately for some of my readers, I have no anecdotes to relate of the lad's early genius or talents. I am not aware that he exhibited any precocity of intellect, or was in any manner distinguished from other children of his age. It may reasonably be inferred that he wore coarse, homespun woollen in the winter,— sheep's gray, if his father's little flock happened to contain any black sheep; — and, in the summer, might have been seen on work-days in unbleached tow trousers and frock, and on Sunday appeared in butter-nut-colored home-made roundabout and pants, with pewter buttons. Barefooted, of

course, he went during the whole more clement season of the year; and his little heart leaped for joy when, about Christmas, he received his new cow-hide shoes, with leather strings. How he took them to bed with him when they came home in the evening, and how many falls he received from them on the glare ice the next day, I need not stop to relate; nor how his good mother prepared him nice woollen *leggins*, to be tied over his shoes when the snows grew deep, and how he burnt out the better part of his pants, to the great annoyance of that good mother's tidy spirit, by standing too near the blazing fire, in the ample fireplace, I must not stop to tell. Here, from the age of six, when he entered this wilderness, to twelve, when he felt himself growing to be almost a man, there lies a world of history, replete with interest, and surrounded by an indescribable charm. The old woods all around him, the new *clearing*, the log house and barn, the toils of the day, the stories of the evening,—stories of wolves and bears, ghosts and witches, — is there not enough here to fill many a page of this memoir? And I could write it, if I would, not from any sketches of that period,— from no traditions that, broken and fragmentary, have come down from more than fifty years ago,— but from the recollections of my own life,— from the dreams and realities, the sorrows and joys, that belonged to my own boyhood.

Stephen was now seven years old, when, for the first time, in the winter of 1795–6, he was sent to school. The school-house — described as a miserable log hut, surrounded by tall, massive trees, by which it was in momentary danger of being crushed to pieces — was situated two miles from his father's, and was to be reached through a

path of snow, then lying over the country full four feet deep. This will give our children some idea of the hardships endured, half a century ago, where now so many blessings are enjoyed. Stephen had already become acquainted with his letters, and now learned to read. His father, also, who was a good reader, rendered the lad no little assistance at home, and thus much facilitated his progress. 'During this and the following winter,' says our friend, 'I went to school *five weeks*.'

It was during this second school season that the subject of our memoir came well-nigh losing his life by a little accident worth mentioning, and which made a terrible impression on his susceptible mind, never to be effaced. As is common in country schools, the pupils were in the habit of carrying a lunch, to be eaten during the intermission. One of his class, a little girl, had been provided, by her kind mother, with what, in that new country, was a great rarity, a piece of cheese. Of this Stephen obtained a portion, by exchanging a part of his own cake. It proved to be poison, and, before the school closed, both boy and girl were seized with terrible pains, their countenances became frightfully livid, and it seemed as if death must speedily ensue. Fortunately for our little lad, he had a half-brother in school, several years older than himself, who assisted him home, leading him while he was able to walk, and carrying him when his strength failed. The poison, whatever it was, luckily operated upon the stomach in such a manner as to produce the effects of an active emetic, and thus counteracted itself.

During the winter of 1797–8, the boy was kept at home, whether from the want of a school in the neighborhood, or from some other cause, I have not learned; but,

in the following winter, he went about four weeks, and made some little progress in writing. Meanwhile, his father took some pains with his education at home, and saw him well grounded in the fundamental rules of arithmetic; and, in the subsequent winter, with three months' schooling, he completely mastered his Dilworth.

He was now in his thirteenth year, and his services at home were too valuable to allow the thought of his spending much more time in school. But, as he was very fond of arithmetic, he obtained Pike's abridgment, and, after carefully reviewing what he had before done, pushed bravely forward, and, with great diligence and three weeks at school, attained his highest wish in that direction,—he understood and was able to solve every problem in that imposing work. 'And here,' says he, 'in my fifteenth 'year, ended my school education, comprising, in about 'seven years, as many months of school instruction, under 'teachers, with a single exception, every way disqualified 'for the duties of their station. In only one of these 'schools was the English Grammar taught, and that was 'by Mr. N. D—r, my only instructor who knew the dif-'ference between a noun and a verb.'

Clearing the land of timber and cultivating the soil—the usual employments of a new country—necessarily devolved on Stephen, who shared the toils and cares of the farm with his father, whom he greatly loved, and whose memory he never failed to cherish. And, when the labors of the day were ended, and company did not prevent, the father taught the boy to read; instructed him in geography and astronomy, and whatever he himself knew, thus pleasantly whiling away hours that might otherwise have hung heavily on their hands, and, at the

same time, filling the young mind with pleasing and useful knowledge. How important this casual training was to him, in after life, we can all judge; but it is not probable that the father ever dreamed how much he was contributing to his son's future happiness and success in life; for, although this education was necessarily very imperfect, it is easy to see how much better it was than none.

In a new country, such as this was forty-five or fifty years ago, books were, of course, rare, and those that fell in one's way not likely to be the most useful; or, if there happened to be any of the latter class, it was not easy for a lad of fourteen or fifteen to obtain the loan of them. But, as the country improved, books became more common, and Stephen, who had an intense love of reading, found it less difficult to gratify his passion. Indeed, as he grew older, many of his acquaintances, observing the studious turn of his mind, manifested a commendable pleasure in offering for his perusal such books as they had. Among these early friends, he mentions particularly, and with much grateful feeling, the name of A. Ogden, Esq., a very intelligent and respectable gentleman, from Manchester, England, who, though several years his senior, took many opportunities to show him kindnesses. Mr. Ogden possessed a considerable library, including many valuable books, and this he opened cordially to our young friend. 'To him,' says Mr. Smith, 'I was indebted for 'the perusal of several standard works of history, and 'others on agriculture, zoology, and natural philosophy. 'And, having nothing else to read, these were studied 'with a fidelity and care which had no other particular 'merit than that it occupied time in which I had nothing 'else to do. For it did not then occur to my mind that

'after life would need these early acquisitions, or that, if 'it did, there would not then be time and opportunity 'enough to make them. They were made, however, and 'apparently at the only time in my life when they could 'have been made without greatly interfering with other 'pursuits of equal, if not of paramount, importance. So 'little do children know the value of every substantial 'acquisition, or of the time or circumstances in which 'they may have occasion to use them!'

Every reader will remark the different kind of books which fell into the hands of young Smith from those which now often flood every neighborhood. History, agriculture, zoology, and natural philosophy, it is obvious, must enlarge the sphere of knowledge to a young man, and make him acquainted with some of the most important events and facts of the world in which he lives. The thousand novels and stories, that now present themselves at every turn, are little calculated, I fear, — many of them certainly not at all, — to improve either the mind or the heart of those who read them; and children brought up in their midst seldom gain more than a precocious knowledge of the worst phases of human character, and a distaste for all more serious and profitable reading.

It is not to be supposed that every youth, in the circumstances of our young friend, would have made equal progress. All do not possess the same inquisitive mind, nor the same thirst for knowledge. He tells us himself that no book or other means of improvement fell in his way that he did not improve in the best manner he could; and, though he had little leisure from the labors of the farm, the evenings were generally devoted to reading. This

course was regularly pursued, generally some hours after the family had retired to rest.

We may well conceive that a mind so intent on acquiring knowledge must make rapid progress, even with the very limited opportunities which he enjoyed. At the age of sixteen or seventeen, however, his fondness for company and dancing were so great, as to threaten a total suspension of intellectual improvement. He had great conflicts with himself, whether to indulge his love of social pleasures, or to press forward in the career of mental progress. As yet he had been brought under the influence of no personal religious convictions; and the question was, therefore, debated in his mind as that between two equally innocent or indifferent passions, and was settled, as, under such circumstances, it was likely to be, by the alternate gratification of each.

Up to this time he had been rather a looker on in matters of religion, than as a being personally interested in its important concerns. The doctrines with which he had been made acquainted in the neighborhood were, it seems, those of the Baptists and Methodists,— the great religious pioneers in all newly settled regions. His mind was too acute and too vigorous not to detect some of the errors, and, as we think, the absurdities, of these respective creeds; but they had probably, as yet, excited no considerable attention, and provoked no opposition. Unfortunately, some infidel books now fell into his hands, among which were Volney's Ruins, Boulanger's Church Unmasked, the Principles of Nature, and others well calculated to interest a mind like his, and to unsettle completely the traditionary faith he had hitherto held. He regarded the truth of the Christian religion as problematical;

and, without being fully aware of his own condition, was miserably stranded upon the black shores of infidelity. In his case it was not, as with many young men of uncommon endowments, a matter of pride or of passion. He found no pleasure in opposing the prevailing opinions of his fellow-men; he had not taken a position, and determined to maintain it, from mere pride, right or wrong; he had no vices that disturbed his conscience, from whose stings he sought relief in the rejection of the only religion whose morality would have severely condemned him. On the contrary, his infidelity never satisfied the aspirations of his noble nature, nor did it sap or weaken his moral principles, or at all lower the tone of his feelings.

It could easily have been foreseen that a mind like his, accompanied by so affectionate and generous a heart, could not long rest in the shadows of the cold and soulless system of the French philosophy. Every one at all familiar with writings of that class of men must have been struck with the remarkable circumstance, that, with all their acumen, they seem not to have perceived that to oppose the errors and superstitions of a corrupt and bigoted church was not necessarily to oppose the Christian religion. This observation young Smith appears to have made; for, speaking in a certain place of his infidelity, he says, 'A little more reading and reflection settled me in 'the conviction, that if Christianity was true, it was some-'thing very different from anything known to me.' We might almost infer that, in his darkest hours, the hope still clung to him that, after all, something better might remain, and that the religion he had been led to reject in its known forms might possess others more worthy of consideration and love.

The subject of our memoir had now entered upon his nineteenth year; and had made such progress in his education as to be qualified for the task of teaching a common school. It was the custom then, as it is still to some extent, to have a school three or four months in the winter kept by a 'school-master,' while a similar arrangement applied to summer, with this difference, that economy required the ferule to be borne by a 'school-mistress.' Teaching school was an honorable employment for all such young persons as possessed the necessary mental and moral qualifications; and, as experience too often proved, for many who were not qualified. At the early period of 1806–7, of which I am now speaking, the standard of pedagogical qualification, in a new country, was not very high. A moderate knowledge of arithmetic, a decent penmanship, and a respectable facility in reading, constituted the sum of acquisitions necessary to recommend one to the favorable regard of the 'Committee,' and secure not only employment, but ten or twelve dollars a month. The schoolmaster boarded round; that is, he went from house to house, through the whole district, remaining in each family so long as the number of its scholars on the *pro rata* principle required. Unfavorable as this system may be regarded to the convenience and comfort of the school-teacher, it had some obvious advantages. It afforded opportunities for becoming acquainted with human life and character in its various phases, and aided in giving a careful observer a knowledge of the little world enclosed in every school district which nothing else effected.

Into this kind of winter life and training, then, was young Smith, at the age of eighteen, fairly introduced. He found the employment not an unpleasant one. With

his love of knowledge, and his natural power of imparting what he knew to others, the task of teaching must have proved rather agreeable than irksome. 'I succeeded,' says he, 'beyond my expectations; and the consequence 'was, that, for half a dozen successive winters, I was 'employed in different schools, from three to six months 'each. And had not my religious views and feelings 'assigned me a new profession, it is probable that I 'should have devoted my life to the business of teaching 'school. It opened to me so many avenues of self-im-'provement, in the constant endeavor to improve others, 'that the longer the service was continued, the more 'agreeable, and even fascinating, it became.' The secret of his success, as well as of his happiness, in teaching, may be found in the simple fact that the business was congenial, and he entered into it with his whole soul. Nothing was more disagreeable to him, through life, than to see a teacher who took no delight in his duty, and seemed satisfied when he had gone coldly through the routine of the day.

It was during his first season of teaching, in the winter of 1806–7, that he commenced the study of English grammar. Not an individual in his whole district could give him the slightest assistance, and his method must be confessed to have been rather thorough than grateful. He committed to memory the whole of Alexander's Grammar, — the work most common at that day, — without being able to parse a single sentence. This, however, was not altogether misspent time, as it rendered him familiar with the subject as soon as a competent teacher unlocked for him the mystery which, with scarcely a ray of intelligence, he had been learning by heart. I will close this chapter

by a few remarks which he himself makes upon this part of his life.

'Meanwhile, I was both enlarging my acquaintance 'with society, and improving greatly in self-reliance. 'Many who were my superiors in age and attainments 'gave me repeated instances of their condescension and 'friendship, in affording me means of knowledge, and 'bringing me into their society. How much it is in the 'power of influential persons to effect for the young, at a 'small sacrifice on their part, and without even appearing 'to condescend! Such acts will not unfrequently throw 'an influence over the whole subsequent life. It is im-'possible to estimate the effects which were ultimately 'wrought on me in this way, or how much I owe in con-'sequence to a few sound-minded men. Peace to the 'ashes of those who already sleep in the dust, and comfort 'and good to those who still live!'

CHAPTER III.

CONVERSION.

We have seen our young friend unhappily brought under the influence of a cheerless scepticism. This was the result of several causes combined. Some of his most intelligent friends were themselves sceptical, and, naturally enough, insinuated their doubts or disbelief into his young mind. Then, infidel books fell in his way, to finish the work that his friends had begun. And, finally, there was little in the prevalent forms of Christianity, with which he was acquainted, to redeem a mind and heart like his from the thraldom of infidelity.

As yet, Universalism was hardly known in the State of New York. True, it had been preached, occasionally, by Murray, in the city of New York, since 1770; and about nine or ten years before the time of which I now speak, a secession of a few members from the Methodists, at whose head stood the late Rev. Edward Mitchell, had established a small congregation in that city. It was not till 1802 that the doctrine penetrated into central New York, and made its first lodgment in Otsego county, under the planting of Mr. Edwin Ferris. In 1805, our now aged and venerable Father Stacy visited and preached in Oneida county, and, in the course of the year, a society of believers was formed in the then town of Whitestown, in the part now called New Hartford. In

July of the same year, was formed what was long known as the Western Association of Universalists, which was subsequently fellowshipped by the 'General Convention of Universalists in the New England States and others,' in 1806. It was an early and long-continued practice of that convention to depute delegates or appoint committees to attend the sessions of all associations in its fellowship. Mr. Smith, in his Historical Sketches, assures us that, 'singular or incredible as this may now seem, such 'committees were most punctual in their attendance, even 'when forced to travel, in no very commodious manner, 'and at their own expense, some two or three hundred 'miles. And yet this was done, as a matter of course, 'from year to year, and often by the same individuals. 'Such labor and sacrifices,' he very justly remarks, 'are 'neither appreciated nor understood by the mass of 'society.'

The influence of such committees was very salutary and widely felt. Consisting, as they generally did, of some of the most eminent men, as thinkers and preachers, in the infant denomination, they not only carried counsel and encouragement to the association to which they were sent, but also scattered the seeds of religious truth through their whole journey. As such journeys were not to be performed, on horseback through a new country and over bad roads, in a day, our fathers in the faith were accustomed to seek as many places as possible, along the route, where they might preach the word. Thus many ran to and fro, and knowledge was increased.

We now approach a period and an occasion destined, in its ultimate consequences, to exert an immense influence on the cause of religion and virtue; and I cannot describe

the scene so well in any other way as to quote from the little volume before referred to, Historical Sketches. The Western Association held its session in 1807 in New Hartford, Oneida county, and in 1808 in Hartwick, Otsego county. To one of these sessions — perhaps to both — our now aged father in Israel, HOSEA BALLOU, was sent up as delegate by the General Convention; and spent a Sabbath, on his return, at Utica, where he preached, and where, for the first time, as far as appears, our young friend listened to the word of reconciliation as we receive it. But I will quote his own words:

'It was during one of these annual visitations that the 'writer of these pages heard, for the first time, the mes- 'sage of universal grace. By what means the intelligence 'that Mr. Hosea Ballou would preach on the following 'Sunday, in a place fifteen miles distant, could have been 'conveyed to a very young man, who did not then know 'a single Universalist in the world, is not remembered. 'He went, however, and heard a discourse, in the morning, 'from Zech. 6: 13; and, for the first time in his life, felt 'that he had listened to a sermon that neither involved an 'absurdity nor a contradiction. The congregation was not 'large, and occupied a school-house in the present city 'of Utica, then a meagre and muddy village. A larger 'congregation was anticipated in the afternoon, and ar- 'rangements were made for the service in the open air, 'under some trees, on the bank of the Mohawk river. 'There, in due time, a large auditory assembled, and list- 'ened to one of Mr. Ballou's best discourses, from Deut. '33: part of 16th with the 17th verse. It was a glorious 'day, early in June. The silence of Sunday was around 'us; the bright blue heavens above us, partly veiled by

'the branches of a few scattering oaks; the clear, quiet 'river at our side; the ruddy and healthy preacher, in all 'the vigor of manhood, before us, and pleading the cause 'of God and humanity with a group of most attentive 'hearers. Such a scene is not to be forgotten; and, 'altogether, it was one, in every respect, calculated to 'make the most favorable, as well as the most lasting, 'impressions. And such certainly were its effects upon 'the mind of the writer. For, while it left him without 'any pretension to the knowledge or belief of Univer- 'salism, as a system of religious truth, it certainly satisfied 'him that it was consistent with itself, and with all that 'we see and know of the Deity and his moral government. 'It is scarcely to be doubted that similar impressions were 'made on many persons in that congregation.'

I find a little difficulty in determining the date of this event. As the passage here stands in the Historical Sketches, it would be most naturally inferred that it was in the summer of 1808; but, in some scraps of autobiography in my possession, it seems very certain that it occurred in 1807. His words are, 'In the summer of '1807, I was induced, by a young friend, to ride fifteen 'miles, to hear Mr. Hosea Ballou preach, at Utica;' and adds, 'I went home satisfied that Christianity was worth 'believing, and that the preacher had not contradicted 'himself. It was no doubt one of Mr. Ballou's best ser- 'mons, but it was its consistency and soundness which in 'a particular manner interested me. I was never entirely 'satisfied with my own views, because they left me noth- 'ing to hope. The future was a dreary blank; and I 'seized with avidity upon a system which had no absurdi- 'ties, and which, if true, was all my heart could ask. The

'influence of this sermon was direct in counteracting my 'previous impressions.'

It was forty-four years ago last June (I write in 1852) when these events, so simple in their nature, but so momentous in their consequences, occurred. There is a sublimity in the thoughts which the scene so graphically and touchingly sketched by our friend cannot fail to excite. I see the whole before me. Utica, now a populous and elegant city, was then but 'a meagre and muddy village.' All central New York, now among the richest and most thriving parts of the continent, was then but an extended wilderness, dotted, here and there, with settlements of whites in the midst of their red brethren of the forest. The Grand Canal, which now connects the Atlantic with the great lakes and the still greater West,—the Grand Canal, which now lies like a silver thread across the face of this land of plenty, at once the source of our wealth and the proof of our enterprise,—was, as yet, scarcely dreamed of. Nor was the religious aspect of the surrounding country more favorable than the outward and physical. Where so many churches have since been reared to the honor and glory of the one universal Father, there was then not a single edifice dedicated to Him who is the Saviour of all men. And where so many thousands now rejoice in the Father's impartial love and grace, there was then but here and there an individual who even dared to hope for a boon so great, a joy so unspeakable. Beside the clear, calm Mohawk, under the glorious sun, and amidst the venerable trees, stood the man of God to unfold the promise of Him who dwelt in the bush, and to declare His whole counsel. And before him stood the infidel youth, with his bright, sparkling eye and listening ear.

Guided by curiosity, he had come over the hills and across the valleys, a weary way, to look upon this strange scene, and to hear the words that should drop from the lips of that much slandered man. That minister of Christ was to grow old in the service of his Master; and that infidel youth was to become, in the hand of his Saviour, an instrument in diffusing the Gospel far and wide, and, by the blessing of God, of bringing thousands and thousands to the knowledge of the truth as it is in Jesus. We can only say, 'This is the Lord's doing: it is marvellous in our eyes.'

It is not to be supposed that the work of converting such a mind as Mr. Smith's could be completely effected in a moment, or by a single sermon. There were many doubts to be removed, and many questions to be answered. Knowledge, too, was to be received, and the system of truth gradually to gain its proportions and symmetry in his mind. But the influence of that day on the banks of the Mohawk never left him. Christianity had assumed a new and more attractive attitude before him, and it was daily asserting its claims upon his intellect and his heart.

He now began to inquire for the truth with an earnestness and zeal almost peculiar to himself; for he seldom thought or acted feebly. His inquiries seem to have embraced two questions. The first related to the truth of Christianity; the last, to the doctrine of universal salvation. I nowhere find a very clear statement of the manner in which he prosecuted the first of these inquiries. In one place he says, 'I now read the Bible particularly 'with a view to the prophetic writings, and found many 'objections removed.' In another passage, he says, 'I 'had also reasoned on the subject of the resurrection of

'the dead; and, without ever having seen a single work on 'that subject, satisfied myself that nothing but its truth 'could account for the conduct of the apostles.' I regret the want of more definite information on this point; for it is interesting to see how an original mind works its way out from the darkness of infidelity into the light of Christian truth. There can be no doubt that he accomplished his work thoroughly, for he became a thorough believer in the religion of Christ; his faith was living and strong, and, through a most active and laborious life, he gave full proof at once of his faith and his love.

The course of his reading on the next question is more clearly indicated. The first book on this subject which fell into his hands was Winchester's Dialogues. 'This 'work,' says he, 'had been named to me before, and I 'have since heard it spoken of, as well suited to aid those 'who are inquiring; but it was very far from either reach- 'ing my case or satisfying my mind. It, indeed, satisfied 'me that Mr. Winchester was a match for the Orthodox; 'but I was unable to conceive how some of his views could 'be reconciled with those I had heard from Mr. Ballou, 'or what the Bible seemed to me to inculcate. His sys- 'tem seemed to me to involve many of the objectionable 'features of the popular Orthodoxy, and afforded me little 'satisfaction. Still my inquiries were not relaxed, and 'my mind was very much occupied by religious subjects. 'But, as there was no one from whom I could expect any 'particular assistance, I said little on the subject, and con- 'tinued my labors on the farm in the summer, and taught 'school in winter.'

A considerable time elapsed in this way, without producing any very decisive results. That he was gradually

progressing in a knowledge of the truth is obvious; but he had many difficulties to encounter, and to hinder his course.

Meanwhile, he was rapidly approaching his majority, and taking his place in the scenes of active life. As yet, however, he had no fixed plan of life. The thought of engaging in the ministry seems never to have entered his mind. Whatever he employed himself in was only a temporary occupation, that looked no further than the present. He was regarded, and justly, no doubt, as a person of uncommon attainments. He had, beyond question, read more than any other person of his age in town; and he speaks of the most influential men in the neighborhood distinguishing him by their notice, and offering him, from time to time, the most substantial proofs of their kindness, *by giving him employment!*

It was in the summer of 1809 that another opportunity presented itself for listening to a Universalist sermon. This was also at Utica, and fifteen miles from Mr. Smith's residence. Rev. Paul Dean was at the time on a visit to Oneida county, and spent a single Sabbath, as Mr. Ballou had before done, at Utica. The opportunity was seized with avidity, and enjoyed as such occasions then were. 'His discourses,' he tells us, 'were 'interesting, beautifully delivered, and served to draw 'my attention to the subject with new force.' His studies went on with increased vigor, and the toils of the field were lightened and cheered by the influences of a growing faith.

The following year, Mr. Dean removed into the state, and settled at New Hartford. He preached one-quarter of the time, however, at Whitestown; and as this was 'only ten

'miles from me,' says Smith, 'I generally attended.' Through his influence, others were induced to go with him, and finally 'a lecture was held on a week-day, once a 'month, in our town.' He, of course, became personally acquainted with Mr. Dean, who rendered him much assistance, by explaining difficult passages of Scripture, and throwing light on a multiplicity of subjects which, as yet, were to his mind involved in obscurity.

In the spring of 1811 a little event occurred, which had great influence on Mr. Smith's mind. He had an opportunity of seeing the strength of Universalism tested by Methodism, and under circumstances well calculated to inspire confidence in the goodness of the cause. As above stated, Mr. Dean was engaged to deliver a lecture on a week-day, once a month, in Floyd, near Mr. Smith's residence. On one occasion he was met, quite unexpectedly on his part, by a Rev. Mr. Lacey, who had been brought fifteen or twenty miles, by the Methodists of the neighborhood, on purpose to combat and explode the new heresy. Though taken by surprise, and consequently under many disadvantages, Mr. Dean was by no means discomfited. The battle seems to have been held in pretty even scales, and in itself to have inclined little either way. But practically it was a triumph of Universalism. Those who witnessed the contest very naturally reasoned with themselves, that if a champion of Orthodoxy, called on purpose and with full preparation, could not gain an easy victory over a young opponent, assailed unprepared, his position must be less vulnerable than had been supposed, and that Universalism on a fair field would certainly come off triumphant. And Mr. Smith, although, at that time, but 'a novice,' as he calls

himself, still saw very clearly that Mr. Dean did by no means avail himself of all the advantages he possessed, conceded more than truth required, and involved himself in unnecessary difficulties. While this discussion increased his confidence in the soundness of Universalism, it satisfied him that Mr. Dean was a much better speaker than reasoner.

'About this time,' he tells us, 'my whole mind and 'feelings became interested in the subject of religion, 'and, though far from being an enthusiast, it seemed to 'occupy nearly all my thoughts. The very heavens and 'earth seemed replete with tokens of benignity, which I 'had never before observed; and the fulness and freeness 'of Providence indicated a universal Parent and Benefac-'tor. In one word, I believed with all my heart in the Gos-'pel of truth and the reconciliation of all mankind. Thus, 'after much intense study of the Bible, and devout sup-'plication for all the spiritual aid which my circumstances 'required, I became fully and spiritually convinced of the 'truth of the final salvation of all men. And, such was 'my entire simplicity, that it never entered into my mind 'that the profession of religion in any form could subject 'me to reproach. My life had been principally passed 'among Baptists and Methodists; and I had every reason 'to believe that both respected me while destitute of any 'pretensions to religion. How, then, could I suppose that, 'with the best and purest of feelings, and a blameless pro-'fession, I should become the subject of their dislike and 'vituperation? Strange as this may seem, and as it has 'ever appeared to me, it has been my destiny to incur the 'odium of the greater part of religionists, of every sect with 'whom I have ever come in contact, save those of my own

'common faith. This is mentioned not by way of com-
'plaint, but simply as a fact, which, I am happy to say,
'has not materially lessened my social privileges and en-
'joyments. And, considering the temper of sectarians, it
'has probably been my good fortune to receive as large a
'share of such courtesies as sectarians can consistently
'practise, or as I had any just right to expect. As a man
'among men, my creed and my profession have never
'excluded me from the rights of a citizen, nor from the
'enjoyments of good neighborhood.'

This expression of kindness towards those who often abused his good nature, this justice to those of the same creed who treated him with courtesy and respect, is worthy of the character of our friend. His mind and heart were too noble to allow the littleness and meanness of others to disturb his peace, or to excite more than a momentary discontent. His character, too, was so well known, wherever he was known at all, that those who most disliked his doctrine were forced to respect himself.

CHAPTER IV.

BECOMES A PREACHER.

We have now followed our friend up to the age of twenty-three, and have traced his progress, intellectual and religious, till we see him a young man of uncommon attainments, considering the times and his age; and, finally, after many trials, fully settled in the cheering and glorious faith of a world's salvation through Jesus Christ. He had been an infidel,— now he was a Christian. He had doubted of the character and issue of the divine government;—now he believed, with his whole heart, that that government was infinitely wise and infinitely good, and must, therefore, issue in the highest glory of God, and the greatest purity and happiness of his intelligent creatures. Such a change in his convictions could not take place without producing as great a change in his feelings and purposes. He has told us before that he had no fixed plan of life. We may almost conclude that Divine Providence had kept him in this state of indifference or indecision, in order to direct him in the way that He would have him walk, when once he had attained a right view of things, and had received the faith. God had a work for him to do; and He had been preparing him for it in a manner quite peculiar, perhaps, but in accordance with infinite wisdom. Even his doubts and infidelity were overruled, to render his faith more firm and his life more earnest

and useful. Having himself seen and felt the blight of these doubts and this infidelity on his own soul, and having been brought, by the grace of God, out of the horrible pit and the miry clay, he was only the better qualified to understand the evil and prescribe the remedy; and it is quite probable that the little volume which he published some years ago, 'Causes of Infidelity Removed,' is to be regarded as an answer to his own former doubts, as well as those of men living around him.

Up to this time, however, the thought of entering the ministry seems never to have been entertained, for a moment. 'Nothing,' he says, 'could have been further 'from my original course of life, or my apparent destiny, 'than the profession of a clergyman. It had never entered 'my mind, during most of the time during which I was so 'intensely occupied in the search after truth, that I should 'ever become a preacher, even if the object of inquiries 'should ultimately be attained. So little do young men 'know of the permanent direction of their minds and feel-'ings! No sooner, however, was I firmly settled in my 'convictions of the truth, than I was strongly — perhaps 'strangely — impressed with a sense of duty and obliga-'tion to preach it to mankind. It was never my opinion 'that this was, in any miraculous sense, a divine impulse. 'On the contrary, the silly, if not impious, assumption 'of a special interposition of Heaven, for the purpose of 'forcing some ignorant and fanatical youth into the min-'istry, was viewed by me then as it is now. I had seen 'too many mistakes of this kind, illustrated in other sects 'around me, to suppose, for a moment, that my feelings 'and desires were to be construed as the offspring of any 'special divine impulse. Still I sought, as, under such

'circumstances, no sincere soul could fail to do, the divine 'blessing and guidance, in a matter of the highest concern 'to myself and to others; but I appealed to the candid 'and judicious friends, in whose judgment I was accus- 'tomed to confide, and who, I knew, would not only view 'the subject dispassionately, but give reasons for their 'opinions, whatever they might be, in which my own 'serious and matured convictions must acquiesce. To 'these I opened my heart, and explained my wishes and 'feelings. As they uniformly advised me to enter the 'ministry, it is needless to say that I followed their 'counsel, and prepared, with all despatch, to devote 'myself to the work, to which I felt myself so strongly 'inclined.'

In his Historical Sketches, written in 1843, Mr. Smith speaks again on this subject, in the following manner: 'It was during this summer (1811) that the writer 'became fully identified with Universalists, sympathiz- 'ing in all that concerned them, as far as their circum- 'stances were known; and confirmed in the belief that 'the final holiness and happiness of mankind was the 'great doctrine of revelation, and, therefore, the truth of 'God. This was too great, too momentous a truth, to 'be believed and enjoyed in silence. With all the dis- 'couragements and difficulties, with all the privations 'and obloquy, which lay before him, but one all-pervad- 'ing impression was ever with him. It was, that he *must* '*preach* this Gospel of illimitable grace to mankind. With 'what propriety this feeling was cherished, he pretends 'not to judge; but, during long years of experience and 'trial, it has never once forsaken him, and its indulgence has 'never, in all that long time, inflicted one pang of regret.

'On the contrary, every year has added new reasons of 'confidence in the truth of universal salvation, and new 'assurances of the success of its ministry, in the adoption 'of the truth by the human race.'

Notwithstanding his resolution to devote himself to the work of the ministry was formed early in the summer of 1811, he seems not to have commenced the study of theology till the following spring. The winter was spent, as heretofore, in teaching a common school. It was during this interval that occurred the amusing event described so graphically in his Historical Sketches, under the head *Foretaste.* The anecdote is so rich in instruction to young clergymen, and, withal, so illustrative of the times, that I cannot suffer its length to deter me from quoting it:

'We had a week-day lecture, once a month, by Mr. 'Dean, in the town where I resided; and which he was 'most faithful to attend, both in sunshine and storm. But, 'for once, the indisposition of his family detained him; 'and, at the appointed hour, a student of his arrived, 'bearing the intelligence, and leaving us the alternative 'of a discourse from the young man, or of dispensing with 'any service on the occasion. It was decided by the old 'heads, after a moment's consultation, to hear the student, 'although it was supposed it would probably be his first 'sermon.

'In a few minutes, the school-house was respectably 'filled,— and better filled than usual, from the fact that a 'young man was to preach. For the intelligence spread 'with astonishing rapidity, and young and old, friends 'and enemies, came in and seated themselves with all 'becoming gravity. But the stealthy looks which were

'exchanged from side to side told of doubts about the 'issue, as well as of the fun that lay concealed under the 'staid and demure countenance.

'The introductory services, the singing and prayer, 'were got along with most reputably; but now, in almost 'breathless suspense, and no small degree of anxiety 'among the friends, we waited for the sermon. To me it 'was a moment of positive agony. The young man had, 'however, very plainly "screwed up his mind to the 'sticking point;" sundry corners of the Bible were omi- 'nously turned down; and, at last, he arose, looking unut- 'terable things. And so the event proved. Not but that 'he said many excellent things, and quite enough of them; 'but they were manifestly not exactly the things which he 'intended to say. He was as green as a cucumber; wore 'a suit of substantial homespun, that would stand a 'winter at "Melville Island." It was a glorious sun-lit 'day, about mid-July, and the atmosphere like a calm 'on the coast of Africa, save its pestilence. To all these '*melting* considerations was added the keen and fixed 'gaze of every eye in the room. But, as if to try his 'strength, there he stood, perspiring at every pore; and 'then, in a voice of singular intonation, he gave out the 'text, "For, if the truth of God hath more abounded 'through my lie unto his glory, why yet am I, also, 'judged as a sinner?" Rom. 3: 7.

'I had never, in my life, studied a sermon; but it 'struck me, at once, that this was quite too much for the 'speaker, and that it would require more self-command 'than he possessed to make it intelligible to his hearers. 'Besides, the selection, strangely enough, forced a line of 'Dr. Young upon my recollection,—

"Who dive at stars, and fasten in the mud."

'My seat enabled me to have a fair profile view of the 'speaker's face; and the workings of his mind could be 'very distinctly read in the changes of his countenance. 'He talked rapidly, and labored as if for life, till appar- 'ently all resources failed, save memory. And, evidently 'determined not to yield to his embarrassments, he dropped 'into the Bible, and poured out a series of quotations, in 'one steady and seemingly inexhaustible stream, to the 'end of the discourse.

'Never did I hear the word *amen* with so much pleas- 'ure,— never found greater relief in looking up with the 'consciousness that I could once more "breathe easy." 'For my mind had but recently been fully made up to devote 'myself to the ministry of reconciliation; and I saw and 'felt the trial which, at no distant day, awaited me. I 'had fully sympathized with the speaker; felt all his em- 'barrassments; quailed, like him, under the steady gaze 'of all eyes; like him, felt the blood mount to my head, 'and then seem to thicken, and accumulate, and curdle 'about the heart, until oppressed with a sense of suffoca- 'tion.

'But I had learned something; and, in the most prac- 'tical way imaginable, without personal experiment. I 'had learned never to trust myself before a congregation, 'in the capacity of a preacher, without having something 'to say, besides quoting Scripture; and certainly not to 'make my first appearance without *notes*. The superior 'efficacy of what is called extemporaneous preaching was 'duly appreciated; but this illustration convinced me that 'a first effort was no time or place to test the ability of 'its successful attainment.

'It will be gratifying to the reader to know that this 'young man became a good and useful preacher; and that 'he has sustained, from the first, a high character for 'moral and intellectual worth.'

CHAPTER V.

PREPARES FOR THE MINISTRY.

It was now the spring of 1812, when, at the age of nearly twenty-four years, our friend left the paternal roof, and, repairing to New Hartford, entered the family of Rev. Paul Dean, as a student of theology. In his Historical Sketches, he says, 'If the reader supposes that I 'had any definite or proper notions of a requisite course of 'theological reading, preparatory to the ministry, even of 'Universalism, he is entirely mistaken. And he should 'greatly moderate his ideas, if he thinks that my precep-'tor knew or understood much more about the matter 'than myself.

'My room-mate was a young man of some twenty-four 'years, with a respectable English education, and greatly 'my superior in the knowledge of men and things. He 'possessed talents of a high order; was abundantly sensi-'ble of his preëminence; and, among other accomplish-'ments, was sickly, nervous, and intolerably irritable. 'After a few days of distance and reserve, mutual neglect 'and contempt, I became regularly and duly installed in 'his good graces; and while he always maintained, and I 'cheerfully conceded, his superiority in everything that he 'chose to claim, we lived together for months in great 'cordiality. This was the more important, as our mutual 'superior was usually absent full five days out of every 'week.

'The Library — Heaven forgive this application of the 'word! — consisted principally of Locke's Essays on the 'Human Understanding, Watts' and Duncan's Logic, 'Blair's Rhetoric, Newton and Faber on the Prophecies, 'Ballou's Treatise on the Atonement, Candid Review, 'and Notes on the Parables, Petitpierre on Divine Good-'ness, Winchester's Dialogues, Brown's Dictionary of the 'Bible, Cruden's Concordance, and, what was of more 'value than all of them to a novice, Claude on the Com-'position of a Sermon. Let no man despise "the day of 'small things;" for, such as it was, it was by far the best 'collection of books in the possession of any Universalist 'minister in the state.

'No attention was required, and none was given, to the 'composition of sermons, save what was voluntarily sought 'from the translated Claude; and, at the end of more than 'seven months, I left, without having made a single 'attempt to frame a single sermon. In that time I had 'probably not enjoyed three weeks' society with the man 'whom I had chosen for my guide and teacher; and, with 'none of my desires for the ministry abated, I almost 'despaired of attaining the humblest qualifications. To 'render this consideration still more pungent, it was prob-'able that for months I should be cut off from any direct 'association with an intelligent Universalist. Fortunately 'however, the vexations of the "school-master" were 'soothed by the cordial sympathies of several worthy 'believers in the doctrine of impartial grace and universal 'salvation.'

This long quotation will not only show what relates to this period of the life of Mr. Smith, but it is valuable as giving a faithful picture of the times, so far as they

related to Universalists. A clergyman from home five days out of every week,— from home because engaged in preaching incessantly,— his library made up of ten or fifteen volumes, and his family composed, in part, of students of theology; this was life among us forty years ago. The thought of regular, systematic study, and of regular instruction, had, as yet, never entered the minds of our fathers. They were, in the most remarkable sense, *self-made* men; and they left their pupils to make themselves, too.

Notwithstanding the severe tone in the passage quoted above, it is certain that its author felt no unkindness. Towards Mr. Dean he indulged no feelings but those of good-will. In his autobiographical sketch, he says, distinctly, 'Without any fault of his, I derived little aid from 'him personally. Some of his books were valuable, particu-'larly Claude's essay on the structure of sermons. This 'season was useful to me in other respects, by acquaint-'ing me with the internal arrangement of societies, the 'principles of their union, and the mode of conducting 'their affairs in an orderly and efficient manner. And, 'although I had made no perceptible progress towards the 'object immediately in contemplation, still the sphere of 'my ideas on religious subjects, and especially such as 'related to the Universalists, was greatly enlarged.'

Late in the autumn of 1812, Mr. Dean, it seems, visited Boston; and while there received a letter from Mr. Smith, dated at Floyd, November 27. In this letter he says, 'I feel myself happy in being able to announce to you 'that, after two weeks' excessive fatigue, from riding, in 'cold, stormy weather, I have taken an apparently very 'fine school, in the town of Smithfield, four miles from

'Cazenovia. As a preparatory step to my admission as a 'teacher, I passed a critical examination on grammar; 'and, to my no small surprise, was presented with a cer- 'tificate by my examiner, paying a very high compliment 'to my grammatical powers. The few with whom I con- 'versed showed every token of respect and confidence 'which any person, however flattering his appearance, 'might indulge himself in expecting. Thus, sir, I have 'given you an account of my situation and prospects, 'which I think are as good as I had reason to expect.

'With sentiments of unfeigned gratitude, I call to mind 'the many instances of your condescension and favor, and 'flatter myself that, at this time, when, perhaps, I more 'than ever stand in need of your friendly counsel and 'advice, you will still continue them, knowing that the 'errors of a misguided youth will ever be considered by 'you rather as the result of a wrong head than a corrupt 'heart. I shall make use of every opportunity in my 'power for study; and humbly trust, with the divine 'benediction, and your example and encouragement, to 'have my labors crowned with success. Animated with 'these hopes, I cheerfully submit myself to the dispen- 'sations of Providence, assuring myself that a virtuous 'undertaking can never fail of receiving its reward.'

During this winter occurred a little circumstance which, though trivial in itself, made a very deep and last- ing impression upon his mind. It showed him how im- portant were mature and definite views of every subject connected with his profession, and impressed him with a more serious conviction that no man could hope to succeed with any degree of credit to himself, or advantage to his cause, who neglects thought and study, and acts without

system. It seems that one of his pupils, a young man, was a member of the Baptist church in the neighborhood, but, owing to some tendency to Universalism, became a subject of church discipline. Smith was boarding at the house of his parents at the time the elder called to bring him back to the faith. They were, of course, introduced. 'He was a Baptist of the old school, whose plain good 'sense, and unsophisticated virtues, and sincere piety, did 'honor to his profession and to his denomination. His 'charities were too ample for his creed, and his liberality 'was strangely perplexed "with close communion." He 'had come to expostulate with the young friend, and, if 'possible, to bring him back to the fold from which he had 'strayed. He admitted that the subject of his admonitions 'was morally worthy of all praise; but he greatly feared 'that such an extraordinary error as he deemed Univer- 'salism might lead to fatal results, both to morals and 'happiness, for time and eternity.

'Having discharged the duty of admonition in the 'kindest and most paternal manner, the good elder 'addressed himself to the teacher, and expressed his sur- 'prise at learning that he was a Universalist. The pious 'old man was a total stranger to the doctrine of the resti- 'tution, and asked, with child-like simplicity, a number 'of questions respecting the views of its professors. This, 'of course, authorized the asking of questions in return; 'when, in substance, the following dialogue took place.

'*Smith.* In what way do you reconcile the Scripture 'doctrine, that God will reward every man according to his 'works, with the popular views of the forgiveness of 'sins?

'*Elder.* None but believers are forgiven; and the 'impenitent are punished according to their deeds.

'*S.* But this does not meet the question. For, 'according to your statement, those who are forgiven 'escape all punishment, while those that are punished are 'not forgiven. Allowing that all are equally guilty, how 'can it be said that all have received according to their 'works, on this supposition?

'*E.* Those who are not forgiven are punished in their 'own persons, but believers only are exempted because 'Christ has suffered for them.

'*S.* I know that such is the common opinion; but 'still I am unable to see how it can be said, with propriety, 'that those have received according to their works who 'have not done so personally.

'*E.* Why, there does appear to be something in that. 'I have never thought of the subject in that light before: 'how do you view the matter?

'*S.* I did not expect to be called upon to answer my 'own question. It was asked because I wanted informa-'tion which I do not profess to have. But that the com-'mon opinion respecting forgiveness is incorrect, I have 'no doubt.

'*E.* Well, give your own opinion.

'*S.* I can scarcely be said to have formed one; but it 'appears to me that, on the supposition of the endless 'demerit for sin, it is impossible to render to every man 'according to his deeds, and at the same time any be for-'given. But, if punishment is temporary, the sinner can 'be forgiven, even if punishment be inflicted. For it is '*not punishment*, but *sin*, that is said to be forgiven.

'*E.* This is new to me; and, as you seem to be can-
'did, I will think of it.

'Here the good elder took his leave, little dreaming
'that the opinion which had been given was as new to the
'young "school-master" as to himself. But the lapse
'of thirty years, during which this subject has often been
'made a matter of careful investigation, has wrought no
'material change in the views thus expressed.'

I have changed the name *teacher* for that of *Smith* in the preceding dialogue, as it is well known that he was the school-master referred to. One sees here not only the advantage of clear views, but also that of *asking* questions, as well as *answering* those asked by others. It was a period, however, when men had thought far less on most religious subjects than at the present day. Mr. Smith complains of the little progress he made in the knowledge of the truth, and adds, 'I have no doubt that,
'with the means of information now accessible to almost
'every person in the community, my views would have been
'much sooner matured, and my mind permanently settled
'and at rest. Passages and positions which were of easy
'solution presented difficulties which I had no means of
'meeting; and when finally the work was accomplished,
'there was an indistinctness, and confusion of ideas, which
'is probably the misfortune of many, who, like me, have
'had few means of systematizing their views.

'This is probably a defect growing out of the systems
'which have generally prevailed, and which resolve many
'things into mystery that ought to be investigated, and
'clear and distinct conceptions formed of them. But, at
'the time alluded to, there was another and more influen-
'tial cause for the crude notions which existed, in most

'minds, on the subject of universal salvation. It is very 'certain that the preachers themselves had no very defi- 'nite and correct ideas of the subject as a system, and 'could not, therefore, give what they did not possess. 'On the subject of the simple doctrine of the restitution 'they were abundantly competent; but, of the nature of 'atonement, forgiveness of sins, and even of salvation 'itself, though they were not wholly ignorant, they were 'partially Orthodox. It is impossible to give a correct 'notion of the medley which often passed for a sermon, in 'which the doctrines of the trinity and vicarious atone- 'ment were rejected, and yet salvation made to consist in 'the deliverance of mankind from infinite guilt and mis- 'ery by — some means or other! At other times, the 'doctrine of forgiveness would be labored in true Ortho- 'dox style, and then the unreconciled restored, not by 'remission, but by a process of disciplinary punishment! 'These are but examples of what pervaded the whole 'fabric of Universalism, in its early introduction into 'central New York. It has often reminded me of the 'Mosaic description of the chaotic earth, which "was 'without form, and void: and darkness covered the face 'of the deep." There were a few men who labored to 'dissipate the incumbent darkness,— to roll into form 'and give symmetry to the heaving mass,—and they 'finally succeeded.'

When we reflect out of what discordant materials the Universalist denomination was then being formed, it will not be thought singular that the chaotic state here described should have existed. Every man, on whose mind and heart the great and blessed truth of a salvation as broad as the human race had dawned, became a Univer-

salist; and this central truth was at once identified, in some form or other, with his previous system or trains of thought. Many strange alliances and grotesque combinations were necessarily formed. Even the great leading minds among us, or that had just gone from us, differed widely in their views respecting the plan of grace and salvation. There were Murray, and Chauncy, and Winchester, and Huntington, and Ballou,— all Universalists, and yet all unlike in the structure of their minds, in their education, and their opinions. On one great sun-lit point they agreed. Since that time, a fusion and remoulding of religious thought has taken place; and, without pretending that the whole work is even now accomplished, it may be safely said that our faith has become systematized, and has taken on the roundness and symmetry of a perfect plan of redemption.

Through the winter of 1812–13, Mr. Smith continued to have the use of Mr. Dean's 'library,' and availed himself of whatever opportunities his school duties allowed, to increase his stock of knowledge. He found religious friends in his school district, and enjoyed their society and sympathy.

In the spring of 1813, Mr. Dean removed from New Hartford to Boston; and hence it became necessary for Mr. Smith to seek a new home, where he might prosecute his studies. What that should be, was not a question easily answered. He was acquainted with no one,— indeed, there was no one in the whole region to render him the assistance he needed. But what he could not easily provide for himself his friends provided for him. The Western Association was about to meet in New Hartford, and Rev. Richard Carrique, then of Charlton, Mass.,

was expected to be present. The members assembled, and, before Mr. Smith's arrival, his friends had arranged with Mr. Carrique to receive him into his family, and give him the necessary instruction. The Association also, without solicitation, and notwithstanding he had never preached, gave him its letter of fellowship; a measure which he afterwards severely censured, as hasty and ill-advised. But his well-known zeal and character greatly recommended him; and, at a time when preachers were so much needed, it is not singular that steps were often taken which would be injudicious under other and more favorable circumstances.

The Association held its session in June, 1813; and early in July, in accordance with the arrangement made with Mr. Carrique, and as an accredited preacher of Universalism, he left home, and proceeded directly to Charlton, which he reached in *five days*. This is mentioned, in a letter to his father, with entire satisfaction, and even delight. And, when we consider that the distance was more than two hundred miles, and was travelled on horseback, over neither plank nor macadamized roads, we shall not wonder that he was rather pleased with his expedition. That was no day of railroads nor steamboats. Rapid locomotion had not then become a mania, and even presidents and senators and members of Congress were content if, with a good horse, they could handsomely make forty or fifty miles per day.

He had not been long in Massachusetts, before he made a journey to visit his kinsmen in Rhode Island; and it is refreshing to see how much *surprise* uncles, aunts and cousins expressed, on his presenting himself before them, and announcing his name. That one brought up in the

backwoods of New York should have wandered three hundred miles, into the very heart of New England, was to his friends almost like seeing a *bona fide* ghost; or, at least, like one meeting the tribe of Umpquas in the streets of one of our thronged cities. Nor was the occasion of less interest to him. There were sights to be seen quite other than central New York could show. On his way to Massachusetts, he visited the museum at Albany. At Providence he 'rode to every part of the town,' and 'went 'on board one of the ships with three masts, whose deck 'measured about forty-five yards!' Nor was this all. 'About a mile and a half down the river was one of the 'same size, with all its sails up.' This, it must be confessed, was a little different from the scows of the Mohawk; and we can well sympathize with our young friend, in the impression which these thousand novelties produced on his mind.

Under Mr. Carrique he began to prepare, in good earnest, for *preaching*. He studied the structure and composition of sermons, and felt himself drawing nigh the opening of his professional life. 'I soon learned,' he says, 'that, in order to *preach*, it was necessary to be able to '*write*, sermons. Not that it was absolutely necessary 'that I should read them, but that I might *see* them, 'and know how closely I confined myself to the discus-'sion of the particulars or propositions I assumed.'

It was only a few weeks before he received — as he tells his father, in one of his letters — 'a very polite invitation 'to deliver a lecture in Brookfield, which I shall proba-'bly accept.' This was one of Mr. Carrique's societies; and the invitation was, no doubt, given at his instance. In a subsequent letter we have a short account of his

first sermon. He tells his father, obviously without caring to be very specific, that his 'embarrassment was 'not so great as might have been expected.' I do not well know what might have been expected; but it is certain that his embarrassment was very great. Among his papers I find a more particular account. 'I had already 'received a letter of fellowship from the Western Asso- 'ciation, but had delayed entering upon the work, under 'the conviction that I was unprepared. But the time was 'now drawing near when I could no longer postpone my 'resolution. The day was finally fixed, and I was to 'deliver my first sermon in presence of Mr. Carrique; 'and, between his two discourses, to a congregation in a 'neighboring town. Accordingly, on the last Sunday in 'August, 1813, I delivered my maiden discourse in the 'Baptist church, near the pond, in East Brookfield, Mass., 'a few weeks before I had attained my twenty-fifth year. 'The text was Isa. 53: 10,—"And the pleasure of the 'Lord shall prosper in his hand!"

'This was by far the most trying day of my life. The 'sense of the immense importance of the work in which I 'was engaged,—of the difficulties that lay before me, and 'through which I could only hope to press at the expense 'of much privation and personal suffering,—the inade- 'quate means which I was sensible were at my command, '—and then the utter dismay and agony with which I was 'overwhelmed by the gaze of a congregation,—all these 'combined to oppress me with unutterable emotions, and 'the feeling of utter self-annihilation. How I acquitted 'myself, I never knew. I had fully committed my dis- 'course, but took the precaution to lay it before me; and 'it was certainly with great difficulty that I could even

'read. That sermon has been faithfully preserved, as a 'perpetual monument of my weakness and suffering on 'that occasion.'

This first sermon is still preserved, and is now before me. It is short, not occupying more than fifteen or twenty minutes in the reading. It is a clever performance, considering it as the first. Its arrangement is simple and clear. The author determines, *first*, what the pleasure of the Lord is; and *second*, that it is to prosper in the hand of Christ. It is enough to say that its author had something to say; and, whatever might have been its delivery, the sermon clearly says it. There is not a sentence in it that has not meaning, and meaning, too, appropriate to the subject. Altogether, it was a sermon highly creditable to any young man, and gave good augury of his future usefulness and honor. He had the pleasure of seeing the old church again, after an absence of twenty-five years, in 1838.

'Having commenced my ministry,' says Mr. Smith, 'the three following Sundays in September were devoted 'to congregations in Dudley, Mass., and Thompson, in 'Conn. These appointments were doubtless obtained for 'me at the solicitation of Mr. Carrique; and I was not 'a little surprised when, at the close of each day's ser-'vice, I was presented with five dollars. This, though 'unexpected, was still necessary, as I was poor, and it was 'received with heartfelt gratitude. I was, also, under par-'ticular obligations to Amasa Nichols, Esq., in whose hall 'my services were held in Dudley, for the kindness which 'on many occasions he manifested towards me.'

With his residence at Charlton Mr. Smith was greatly pleased, and no doubt it contributed equally to his profit.

Much the greater part of his time was spent in composing and writing sermons. He changed his field of study from books to men. 'My instructor,' he says, 'was social, 'travelled some, and seemed desirous to aid me in wear- 'ing off the painful diffidence under which I both labored 'and suffered; and he avowed his conviction that I could 'not succeed but by overcoming my timidity. Confiding 'in his opinion, my reading was limited, while I visited 'with him, and availed myself of every opportunity of 'seeing society and mingling with my fellow-men.' He speaks of Mr. Carrique and his family in terms of the highest respect, and of the society in Charlton as 'a home 'of peace, harmony, and friendship;' and, notwithstanding the happiness he enjoyed at New Hartford the previous year, he preferred a residence at Charlton. He had made arrangements to return home in September, the sickness of his father rendering such a step necessary. It was his intention to accompany Mr. Carrique to the approaching session of the General Convention, which was to be held at Winchester, N. H., and thence return to New York. But, the very morning he was to have started on that journey, all his hopes were crushed in a moment, —his horse was found dead in the stable! This was a sad misfortune in more senses than one. His value was a matter of great importance to a young man in his circumstances, and to this was added the disappointment of all his present hopes. The anticipated pleasure of being present at the Convention, and the still greater pleasure of soon meeting his parents and friends, was thus in a moment blasted. 'I was nearly three hundred miles from 'home, had not over twenty dollars in the world, and was 'comparatively helpless—a stranger in a strange land. I

'went and attended my appointment, and returned with a 'heavy heart, not knowing what to do. But He who tem- 'pers the wind to the shorn lamb provided for me in my 'helplessness. A member of the society in Charlton, by 'the name of WILLARD, kindly proffered me a horse, for 'which I *might pay* whenever I should be able, or 'return him the following spring, being entirely welcome 'to the use of him for the winter. This was too much, 'and I felt compelled to decline the generous offer. In 'the mean time, Mr. Carrique, who was going the jour- 'ney with me, had proceeded on about sixteen miles, on 'Sunday morning, and I was to join him in the evening. 'His horse also failed, and, to my great relief, he returned 'on Monday morning.'

How the difficulty thus presented was finally overcome, I have no means of determining definitely, as his account breaks off abruptly where I have left it. By the following letter, dated Charlton, Sept. 20, I infer that he and his friend went to the Convention, notwithstanding all their ill-fortune:

'DEAR FATHER: I received your letter bearing date 'of 29th August, ten days since, and was extremely glad 'to hear from you. My anxiety was pretty well awakened 'at not hearing from you sooner, and I am confident I 'should, had you been well. I rejoice at your returning 'health, as I am well aware of your feelings in being una- 'ble to attend to your business. I have written two let- 'ters to you, the last of which you had probably not 'received when you wrote; and when I received yours, I 'was preparing to attend the Convention in New Hamp- 'shire, in company with Mr. Carrique, who in all instances 'seeks my good in preference to his own. I there saw

'Mr. Dean, who is the bearer of this, and who is now 'on his way to New Hartford, after his family. I have 'attempted several public performances, and have had 'greater liberty in speaking than might have been 'expected. I have at least the consolation of their being 'well intended, and received with attention. You may 'now expect me at Rome in a short time; as Mr. Car- 'rique is coming to visit the society in Whitestown, we 'start together the first Monday in October. My health 'is uncommonly good; and you may judge what it has 'been, as I have not been ill a single day since I have 'been in this place, and which I shall leave as the seat of 'friendship and peace.'

It seems, however, that he did not actually leave Charlton till the middle or latter part of October. In a book in which he kept a record of all the texts he ever preached from in his life, the times when and the places where, it appears that he preached again in Dudley, Mass., on the second Sunday of October, and on the second Sunday of November at Ross' school-house, in Western New York.

In the winter of 1813–14 he was engaged, as heretofore, in teaching school. From a note in the book before referred to, it appears that he was employed at Ufford's school-house, in the town of Lee, north of Rome, where he continued to preach, as well as teach, through the season. In his Historical Sketches he gives us an account of this winter's labor. 'Some idea,' he says, 'may be formed of 'the general state of Universalism in most places in Cen- 'tral New York at this time, from the fact that when a 'certain young preacher engaged a school for the winter 'of 1813–14, it was deemed necessary to stipulate that he 'might occupy the *school-house* a part of the Sabbaths

'for holding meetings. Even this indulgence would not 'have been granted in all places. But Mr. Stacy had 'preached in this vicinity some few times, and fortunately 'two or three respectable and influential individuals had 'become believers in the restitution. It was accordingly 'so arranged that meetings should be held every two 'weeks, the Methodists having the use of the house alter-'nate Sundays. No provision was made, and nothing 'definite was said, about compensation; indeed, none was 'expected. The first and great object was to obtain *hear-'ers*, all expectation of support being based exclusively 'upon other resources.

'Here, then, the double duty of *teaching* and *preach-'ing* was peformed, during the long winter; and, to one 'so inexperienced, the labor was intensely arduous. The 'larger pupils, and nearly every family in the district, 'whatever their religious faith, very generally and punc-'tually attended the meetings, so that the congregations 'were about as numerous, as well as respectable, as any 'in the place.'

It is impossible to estimate the good which these earnest labors, imperfect as they probably were, effected. It was bringing religion home to men's business and bosoms; while the consecration of a young man, of blameless life and kindly spirit, to the work of the ministry, seldom fails to elicit general sympathy.

It was on the first Sunday in January, 1814, that he preached his first sermon in his native place, so characteristically described, in his Historical Sketches, under the head of SERMON AMONG OLD ACQUAINTANCES. Though extended, I cannot omit any part of that sketch.

'It happens to most young preachers that among their

'early severe trials is that of preaching a first sermon to 'the people among whom they have spent their childhood 'and youth. Few events are accompanied with such a 'multitude of singular associations, and none are better 'calculated to "test the stuff the man is made of," than 'a first sermon at home. There, and all around him, are 'the men and women under whose eyes his morning days 'were passed. There, too, are the youth with whom he 'played and gambolled in childhood, with whom he 'shared the joys and griefs of young life, and with 'whom until lately he romped, and frolicked, and sym- 'pathized, in far other scenes and subjects than those 'which now engage his attention. No matter how pure 'he kept himself from actual wrong,—how innocent his 'gayety, or how elevated his principles,—he has assumed 'a new and grave character; he has commenced teaching 'in sacred things, has become a minister of religion; and 'all ages and sexes that knew him are determined for once 'to test his capacity, and satisfy themselves of his preten- 'sions. Every one desires to see him in his new charac- 'ter, to hear what he can say and how he will say it, and 'to know precisely how he looks and acts as a clergyman. 'With many, there is a deeper interest; they wish to 'ascertain whether his heart is in the matter, and if the 'purity of earnest, upright integrity, mingles its influ- 'ences in his profession. Some will hear him from the 'ignoble purpose of bearing their part in staring him down; 'others, because they wish him well, either because they 'were the friends of his parents, or they liked the boy, or 'were pleased with the youth, will hear him for his 'encouragement. At all events, he will have a full 'house and an attentive auditory. Old bigotry itself

'will for once forget its obstinacy, and crawl forth to specu-
'late upon the new and strange things to be seen and
'heard; those of all religions and no religion, the "fear-
'ful and unbelieving," sit down together to listen with
'new interest to a sermon.

'The appointment had been made, and the young
'preacher prepared to meet the very congregation which,
'of all others, knew him best, but which, for that identi-
'cal reason, he most dreaded to appear before, in the
'character of a clergyman. Not that he was conscious
'of deserving, or so much as feared, either contempt or
'reproach. It was not the dread of the guilty mind; it
'was not the withering apprehension of the bashful youth;
'but it was the singular consideration that everybody
'knew him, and would witness his success or his failure,
'and judge of his capacity and principles. Passing the
'dwelling of a most worthy and venerable member of the
'Methodist church, with whose family the preacher had
'long lived in intimacy and friendship, he witnessed much
'bustle and preparation for attending meeting. Smiling
'faces and friendly nods seemed to say, "We are all
'coming; and, whether you sink or swim, we shall stand
'by you, and show ourselves your friends."

'We may reprobate the grosser forms of superstition
'as we will, and wonder that sober minds could ever believe
'in omens; but, with all our better light, and the never-
'failing guide of revelation, there are probably few persons
'who have not enough of the pagan still about them to
'induce them to seize on something as the *sign* of good or
'evil success or misfortune. This young preacher was
'sinking under the weight of anticipated embarrassments,
'which were accumulating as he approached nearer to the

'scene of trial. The sight of a gloomy and foreboding 'countenance would have broken his heart, and over- 'whelmed him with despair. How very grateful and 'encouraging it was, then, to meet, on the first recognized 'faces, the kindly assurance of a cheerful look! How 'much of the heart shines out in the countenance; and 'how many of life's purest enjoyments,—how much of 'its success, of fidelity to its duties and its trusts,—often 'depend greatly upon such trifles as a word, or a smile of 'approval! In this instance the preacher was reässured, 'and welcomed the pledge that reliance on Heaven for 'support was not in vain.

'The congregation assembled; the hour of service came; 'and the speaker entered the same house, and took his 'place on the identical stand, where, some three years 'before, he had seen a young man tremble and quail before 'many who were now again present. This he remem- 'bered; and the recollection tended to diminish the sum 'of composure which, with great effort, he had attained. 'To gain a little time, and, if possible, some degree of 'assurance, he very frankly told the audience how sensi- 'ble he was of the strange situation in which he found 'himself placed; how many recollections crowded upon 'him, and how utterly powerless he stood before them, 'save in the strength of the everlasting God. This brief 'parley was sanctified to the end proposed; the preacher 'stood self-collected, and the congregation gave attention.

'The intermission brought the preacher within the reach 'of salutations from the companions and acquaintances of 'his whole life; and among them the friends from whose 'kind looks he had that morning drawn so much encour- 'agement. The good old Methodist father was there, too;

'gave his hand, and uttered, with solemn fervor and pecu-
'liar emphasis, "God bless you!" This was so strange,
'—falling as it did upon a Universalist, coming as it did
'from a devoted Methodist,—that the audible benediction
'of Paul himself could scarcely have awakened more won-
'der, or inspired more gratitude. And what could this
'mean? Why, of all living men, should he give his bene-
'diction to one who had just preached in his hearing what,
'as a Methodist, he could not approve? He might have
'forgotten his creed, in the recollection that the preacher
'had grown up under his own eyes; perhaps he was one
'of those who looked abroad, and beyond the views of his
'sect, and believed in quiet, and hoped with assurance, in
'the final restitution of all the human race. However
'this may be, his blessing did much to assure the preacher
'that the hour of his trial among the companions of his
'youth and the witnesses of his whole life had now passed
'away forever.'

This occurred at Floyd. The text on which he preached in the morning, and so much to the satisfaction of the good Methodist father, was, Acts 11: 18,—'When they 'heard these things, they held their peace, and glorified 'God, saying, Then hath God also to the Gentiles granted 'repentance unto life.'

He continued to preach at Lee, Floyd, Middle Settlement, Western, and Whitestown, till after the first Sunday in May, when he again went to Massachusetts, and once more placed himself in the family and under the instruction of Mr. Carrique. While here, he preached in various places in the neighborhood of Charlton, as at Dudley, Sutton, Foster, R. I., Oxford, Brookfield, Shirley, Western, Wilbraham, and once at Salem. In his

book of texts I find the following note: 'I had again read 'with Mr. Carrique, from the 10th May; but received a 'request to return to Rome about the 20th of August, on 'account of my father's ill health.' He did not return, however, till about the middle of October, and remained but a few weeks. On this visit to his parents, he preached again at Floyd, and also in Lee. But on the 21st of December we find him again in New England, where he remained, preaching in nearly the same places as before, till the end of January, 1815. During this season, he visited his friends once more in Rhode Island, and also Mr. Dean, at Boston. The anecdote which he relates in his Sketches, under the head of LIBERALITY AND PREJUDICE, probably occurred on this visit to Rhode Island, in which a good Quakeress refused to hear him preach, not because she dissented from his doctrine, but because he *received pay* for preaching. 'It never occurred to her 'mind,' he remarks, 'that the way in which the preach- 'ers, or "public Friends," of her own denomination, were 'provided for, was as properly, and quite as fully, a money 'matter, as it could be among Universalists. She could 'not perceive that giving them travelling expenses, cloth- 'ing, a horse, or even paying a man for carrying on their 'ordinary business while they were abroad on a preaching 'excursion, had anything to do with *receiving pay for* '*preaching!* And she would, at that moment, have 'given any one of them more aid, in money or apparel, 'than her brother who called things by their proper 'names had received during the whole year in which he 'had preached the reconciliation.'

There occurred a circumstance, about this time, which was well calculated to call forth a smile, or provoke one's

indignation, just as it was viewed on one side or the other. As the anecdote illustrates the trickery of one man, and easy faith of another, it is worth relating; and no one can do it better than Mr. Smith himself, who relates it under the title of *A Mistake.*

'Mr. Carrique, with whom the writer resided at the 'time, occasionally went abroad, to a Sunday appoint- 'ment. Some time in the summer of 1814, he was urged 'to make an appointment, at a distance of some forty 'miles, at his earliest convenience. This he accordingly 'did; but, when the time arrived, the indisposition of his 'family prevented him from attending. And, as in all 'similar cases "made and provided," the preaching student 'was sent, with an introduction to the proper authorities, 'an explanation of the causes of the disappointment, and 'an assurance that the messenger was an accredited min- 'ister, and a most worthy young man. Fastidiousness 'itself could hardly hesitate, under all this; and he was 'received with all imaginable courtesy and kindness.

'Sunday morning came; the congregation poured in 'from all quarters, and soon filled the house. The 'speaker made his apology for his appearance instead of 'the gentleman invited, commenced the services, and 'delivered a decidedly *doctrinal* discourse. At the close 'of the service, he was introduced to a *deacon of the* '*Baptist church* in that place, and by him was invited 'to spend the intermission at his house. This was 'accordingly done, in company with several ladies and 'gentlemen, mostly Baptists. Their cordiality and 'great liberality were matters of surprise; but, as it was 'presumed that opposers were not necessarily bigots, no 'remarks were made on the subject.

'This friendly party accompanied the speaker to 'church, in the afternoon. During the service, the 'gentleman on whom he had at first called, and who was 'a practising physician, was called out, and did not 'return until the congregation had dispersed. When he 'entered his home, it was evident that the good doctor 'had met with some pleasing adventure. He had 'encountered the *deacon*, of whom he had inquired, how 'he was gratified, and what he thought of the young 'preacher. The deacon had, in some respects, been very 'well pleased; thought the young man would, as he gained 'confidence and experience, and, perhaps, wisdom, im- 'prove and become useful; that he was certainly very 'sociable, which was a pretty good promise that he would 'become a tolerable speaker,—but it was to be feared 'that *he was inclining to Universalism.*

'This was too much for the doctor. He roared out- 'right, and laughed till the house rang again. As soon 'as he recovered his composure and his breath, "There," 'said he, "there you have the proof that prepossession 'resists the evidence of the senses. You told that man 'and the congregation that you were a Universalist; you 'preached Universalism to them; and yet they continued 'to believe, in defiance of all you preached and all you 'could say, that you were a Baptist!"

'The truth of the matter was this. It was a *Baptist* '*church*, destitute of a pastor; the gentleman who had 'given the invitation, and through whose instrumentality 'the appointment had been made, was one of the com- 'mittee for supplying the pulpit. He was a Universalist, 'and availed himself of his position to give the church a 'Sunday's preaching by one of his own faith. Notice had

'accordingly been given that the pulpit would be supplied 'that day; but none, save a few friends, knew by whom, 'it being taken for granted that it would be by a Baptist. 'The deacon and the whole church, therefore, received the 'young man as *their candidate.* And he, in all sim- 'plicity, and without the least consciousness of the state 'of things, had been deliberately tricked into a gross and 'audacious imposition. The author of this farce had the 'candor to assume the responsibility that really belonged 'to him; and the affair was suffered to pass over in quiet. 'Can it be matter of surprise that such manœuvres should 'bring contempt, and even abhorrence, upon a cause which 'they were designed to favor? And is it to be wondered 'at, that those who will condescend to employ such means 'should be regarded as destitute of true religious dignity 'and Christian principles?'

One can scarcely repress a smile at the simplicity of the good people who could not detect the Universalist in Stephen R. Smith, whatever may have been their prepossessions. And, while we laugh at the joke of the merry doctor,— for he probably intended it for nothing more,— we cannot fail to condemn it as trifling with serious subjects, and exposing the denomination to unnecessary censure. I will only add, that this serio-ludicrous affair was enacted at the Baptist church in Wilbraham, Massachusetts, on the third Sunday in August, 1814. The texts of the day were Rom. 5: 1, 2; Isa. 53: 10; and the sermons certainly not non-committal. But this is not the first, and by no means the last, instance of mistake into which good Orthodox people have fallen, in listening to the doctrines of the Gospel as expounded by Universalists.

In the autumn of 1814, Mr. Smith attended the Gen-

eral Convention at Westmoreland, N. H., and there received the solemn rite of ordination. I have a copy of the certificate given him on that occasion, and it may be gratifying to some readers to see the form adopted in the denomination at that time to set forth its most important acts:

'This may certify whom it may concern, that the Rev. 'Stephen R. Smith was publicly ordained to preach the 'everlasting Gospel of God our Saviour, in fellowship of 'the General Convention of Universalists, at Westmore-'land, N. H., on the twenty-second day of September, in 'the year of our Lord one thousand eight hundred and 'fourteen.

'RICHARD CARRIQUE, *Mod.*
'*Attest*, 'PAUL DEAN, *Clerk.*
'JOSHUA FLAGG, *Assist. Clerk.*'

CHAPTER VI.

PUBLIC LABORS.

We may now consider the subject of our memoir as fairly embarked in his professional career. Returning from Massachusetts to New York, during the month of February, we find him immediately engaged in preaching again in his native town, and in the country round about. His father had, some time before, removed from Floyd to the adjoining town of Rome. In May he seems to have entered into an engagement to preach in Middle Settlement, as I find a memorandum, under that date, stating that he that day commenced services with the society for one year. This probably was for only one-quarter of the time. Nearly one-half the time was occupied in Floyd, and the remainder in several places in the vicinity. It is presumed that, during this period, he lived at his father's, as I have no letters to his parents for a whole year or more.

It was in the summer of 1815 that the society of New Hartford built the *first Universalist church* in the State of New York, and Mr. Smith had the rare honor of preaching the first sermon in that first church. It was on the third Sunday in June, and a memorandum informs us that the 'church was only planked.' At what time it was dedicated I am not informed. But it cannot be out of place to introduce here a passage from his Sketches,

descriptive of the joy felt on the completion of this unpretending edifice.

'It is not possible to convey an adequate idea of the 'complacent satisfaction felt and betrayed by the members 'of the congregation, when, at last, they sat down to 'worship God in a sanctuary of their own. They con-'gratulated each other; eyes brightened, and countenances 'beamed with radiant pleasure; and strong men, that had 'borne the reproach of heresy unmoved, now wept with 'feelings of joy. It was like opening a new fountain in 'the desert; and purer thanksgiving never ascended from 'human hearts before high Heaven than was offered on 'that day by that congregation. It was a time and an 'occasion to be remembered, for reasons which no subse-'quent occasion of the kind can ever furnish to another 'society of the order in the state. It was a point onward, 'which converged a host of great interests to a class of 'Christians, the development of whose power and influence 'and numbers were now subjects of earnest conjecture. 'For, while it gave assurance of what might be effected 'with comparative ease in other instances, it was the 'earnest of the multitude of temples consecrated to like 'purposes which were to rise throughout the broad land. 'The precedent furnished by the erection of this church, 'other societies soon found it to their interest to follow; 'and they did follow it, with still better results.' It was worth half a lifetime of toil and hardship to have participated in such a work, and been present at its consummation.

At the close of May, or very early in June, 1816, our young preacher took a journey to western New York. On the first Sunday he preached on his way at the village

of Canescraga, in the town of Sullivan, Madison county, from which place he proceeded directly to Pittsford, in the vicinity of Rochester, and the following Sunday found his home at Williamsville, a few miles north north-east from Buffalo. This was, at that time, the residence of BENJAMIN CARYL, now of Buffalo, the early and life-long friend of the subject of this memoir. There needs be no delicacy felt in thus giving his name. He was a Universalist, many, many years ago, and he is so still. Honest, open, manly, he employed his time, his talents, his means, in introducing Universalism into that new country, and in diffusing and establishing it over a large tract of what is now the best part, perhaps, of this great and populous state. To his influence is to be ascribed the planting of our holy faith in many places where now some of our best and most flourishing societies exist. In his Sketches under the head of NEW FIELD OF LABOR, Mr. Smith gives a most interesting account of the labors of this season.

'Through the kind recommendation and exertions of 'a friend in the vicinity of Buffalo, New York, the 'writer was invited to visit that region, which he accord- 'ingly did, and spent the summer of 1816 at the village 'of Williamsville, Erie county. Well received and well 'sustained, little was wanting, save experience and higher 'qualifications, to render his situation agreeable, and give 'success to the enterprise. It is believed that there were 'but *two societies*,—one in Le Roy, and another in Riga, 'now Churchville, west of the Genesee river; and, of 'course, only *two* within some *seventy miles*. The field 'of labor was consequently wide, the harvest comparatively 'ripe, and it was evident that, with well-directed efforts,

'much good might be effected. For a while the principal 'friends were influential and devoted, and a general dis- 'position to examine the subject prevailed; there was 'little effective opposition.

'There was, indeed, no distinct organization, and no 'previous arrangement for the establishment of regular 'meetings; but there was a general disposition to give the 'doctrine of universal grace a fair hearing, and an unusual 'degree of frankness in the expression of friendly feelings 'and favorable convictions. And it was evident, to the 'least observation, that the bonds that bound individuals 'to a creed or a party in the older communities, whence 'the population had emigrated, hung loosely on them 'under their present circumstances. This is always true, 'to a greater or less extent, in every place where men 'feel at liberty to speak and act upon their own convic- 'tions. They are free, and they feel and enjoy their 'freedom from the petty restraints imposed by the fear 'of suffering in their business or reputation for the sake 'of conscience. While those fears are felt in their utmost 'force, by the extreme unpopularity of the principles 'preferred, many upright minds want the courage to face 'the probable evils incurred by the manly profession of 'the opinions entertained. In the organization of society 'in a new country, these misgivings are thrown to the 'winds; and man becomes what God made him to be, 'simply and emphatically an honest man.'

He had preached a few times at Williamsville and Hamburg, during the month of June, when, to continue the narrative, 'On the 24th of June of this year, a Ma- 'sonic celebration in the then *village* of Buffalo furnished 'a convenient opportunity for the introduction of universal

'salvation into that place. The appointment was accord-
'ingly made; and at five o'clock, P. M., the same building
'and the same seats were occupied for the service that
'had been fitted up for the festival. It was a *new barn*
'attached to one of the taverns; and although its accom-
'modations would now be thought rather humble, they
'were the best which the place afforded, and were duly
'appreciated by the citizens. A respectable auditory
'attended, and gave very patient and candid hearing to a
'discourse from the sixth verse of the 126th Psalm, —
'"He that goeth forth weeping, bearing precious seed,
'shall doubtless come again, bringing his sheaves with
'him." Twenty-seven years afterward, the same
'preacher delivered a discourse from the same text to a
'Universalist congregation in Buffalo, which probably
'comprised a greater number of persons than the entire
'population of the place at his first interview. The vil-
'lage was then rising up from its ashes, but *two years*
'*and a half* having elapsed since it was entirely burned
'by a detachment of troops from Canada, except the
'lowly dwelling of a widow, and the jail, and one other
'stone edifice, which resisted all attempts at conflagration.
'Such was the place, and such the circumstances, in
'which the Gospel of the reconciliation was first preached
'in one of the most important of its locations.'

How impossible it is for the wisest of men to anticipate the future! Who could have foreseen, in 1816, what Buffalo was to become within the period of a single generation? It almost seems that Mr. Smith felt the words of his first text there to be a kind of prophecy. He had gone forth many years before, in weakness and want, bearing the precious seed of divine truth; and now, after

the lapse of a quarter of a century, he had returned, 'rejoicing, bringing his sheaves with him.' Little did he even then think that this field of his early labors was to be also the scene of his last; and that from this great theatre of God's love and power his own lofty spirit, surrounded and sustained by the fruits of his toil, should, at last, take its departure for that better land in which he had so long believed and rejoiced. Truly are God's ways marvellous, and past finding out. But I continue the narrative.

'At this time, except on the great lateral roads from 'Genesee river, and along the shore of Lake Erie, the 'settlements were comparatively few, and sometimes far 'between. There everything, but the eternal woods and 'waters, was new. Almost every family still occupied its 'primitive log cabin; the roads were but cart-paths in the 'interminable forest; the streams were, in most instances, 'without bridges, and the soil deep enough to render 'every travelled way almost impassable. And yet, it was 'among these settlements that the preacher of Universal-'ism was to find hearers and friends, and raise up con-'gregations! The means of travelling adapted to the 'place and the times existed; and, with the social habits 'and religious feelings of the Eastern States, the scattered 'families would, and they did, come together to worship 'God. The Methodist circuit preacher and the mission-'ary were already there. But how different their circum-'stances! They were sustained by establishments that 'kept watch over their progress. But alone, with few, 'except strangers, who could sympathize with him, the 'preacher of a world's salvation went forth literally

'"without purse or scrip," in humble reliance upon the 'providence of God and the power of divine truth.'

The following sketch may be somewhat local, perhaps, but it illustrates the general tone of feeling at the time in other neighborhoods than western New York could boast. The Universalist minister was regarded, by many, as little less an object of curiosity than any strange beast from the heart of Asia or Africa. Mr. Smith calls this an INTRODUCTION:

'It was in one of the oldest and largest of these settle-'ments that an appointment was made for a lecture in 'the school-house immediately after the close of a Presby-'terian meeting. No Universalist preacher had ever been 'there; few knew much, if anything, about the doctrine; 'and some pains had doubtless been taken to awaken 'prejudices and excite apprehension against the stranger. 'But the liberality of some and the curiosity of others 'were proof against the suggestions of bigotry or igno-'rance; and almost the entire congregation remained to 'hear, and certainly *to see*, the man or the monster that 'could vindicate such a heresy. As the place was ap-'proached, long lines of men, women and children, 'were met, who, it was natural to suppose, were 'returning home. But this was not the object. It was 'evidently for the single purpose of *seeing* the preacher 'before he entered the house. For, with few exceptions, 'they returned, and remained through the service, evi-'dently surprised that the usual forms of worship should 'be observed by a Universalist!

'What an object of curiosity! A lean, pale young 'man, broiling under a burning August noon, half ex-'hausted by the fatigues of a morning service and a ride

'of nearly ten miles; an utter stranger to every person 'in the congregation except two or three, and by no means 'assured that he would meet with a courteous reception! 'And yet, no living thing of earth — probably not a ghost 'from the regions of the dead — could have been gazed at 'with more intensity. But all else was civil and kind. 'Of the feelings entertained, and the kind and degree of 'knowledge possessed, by some persons,— and they were 'by no means singular,— respecting the mode and man- 'ner of conducting public worship among Universalists, a 'tolerable idea may be formed by the following incident. 'A farmer in the settlement, whose zeal and indignation 'against heresy would not permit him to attend, had in 'his service what is called a "hired man," who braved 'the danger of hearing a Universalist sermon, and the 'wrath and bigotry. On returning home from meeting, 'the following conversation, substantially, took place:

'*Farmer.* Well, John, you stayed to the Universalist 'meeting, did you?

'*John.* Yes, sir; I thought I would stay and hear.

'*F.* Did they have any singing?

'*J.* Yes, sir; they used our books. (Watts'.)

'*F.* And did the minister pray?

'*J.* Yes, sir; and a glorious prayer it was, too.

'*F.* Well, that beats me, that he should have the 'audacity to pray! What could such a man pray for?

'*J.* I should think for almost everything.

'*F.* Did he take a text from the Bible?

'*J.* To be sure; — what else should he take a text 'from?

'*F.* But what for a sermon did you have? He told you 'some strange things, I suppose,— such as, that you might

'live as you liked, commit all manner of crimes, and go 'to heaven in your sins.

'*J.* No, sir; he said no such things, and what he did 'say was as good as your minister says. And then he 'reeled it off by word of mouth, without any notes, as 'fast as he could speak.

'*F.* Well, well, we won't talk any more about it; we 'are bad enough now, without Universalism.

'*J.* So I think; and so there is little danger that Uni- 'versalism will hurt us.

'There proved to be so much liberality of sentiment in 'this place, something like a regular train of appointments 'was established at intervals of about four weeks. The 'attendance was uniformly good, and the interest excited 'by the new doctrine well-nigh overwhelmed the power 'and the show of opposition. The weight of character, 'and probably a majority of numbers, were palpably on 'the side of liberal principles. It should not, however, 'be inferred that there were many real Universalists 'among them. To far the greater part the doctrine of 'illimitable grace was entirely a new thing. They were 'disposed to think that it was worthy of some attention, 'and some were convinced that it possessed high claims to 'their adoption; and feeling themselves absolved from the 'religious connections in which they had been educated, 'they acted with the peculiar frankness and independence 'so characteristic of the inhabitants of a new country. 'There were none of the sly, covert arts practised, to 'avoid being known among those favorable to a new and 'unpopular religion, that are so common and so despica- 'ble in older communities. All parties came out in open 'daylight; moderate opposers tendered personal hospital-

'ities to the preacher, and in some few instances opened 'their houses for evening lectures. It is gratifying to 'place such conduct on record, as what should be remem-'bered to the honor of those whose denominations have 'seldom sought honor from us by a similar liberality. 'Nor is it less gratifying to know that, after many years 'of uncertainty respecting the state of Universalism in 'that place, a large and flourishing society has recently 'arisen, furnished itself with a neat and commodious 'church, and not only enjoys the benefits of a stated min-'istry, but a great degree of prosperity.'

The locality of this little incident was doubtless Willink, Erie county. It occurred on the first Sunday of August, 1816. He preached in the morning at Hamburg, and then rode over to Willink for the afternoon service. Mr. Smith did not name the place, but I do not see that it can reflect unfavorably upon the living or the dead to disclose now what during his lifetime he did not care to publish.

It was in the early part of September of this year that the subject of our memoir performed what in his Sketches he calls THE LABOR OF ONE DAY. He had attended the Genesee Branch Association, a body formed two years before, subordinate to the Western Association, and embracing the whole of that part of the state lying west of Cayuga Lake. This year it held its annual session at Le Roy, Genesee county, and a few miles east of Batavia, where he preached on the afternoon of Wednesday. On Friday he delivered a lecture in Riga, Monroe county, and on the Sunday following preached three discourses in the same place, while on Monday he had an appointment

at Gorham, Ontario county. This will help the reader the better to understand the following account:

'It is not intended to represent that preachers of Uni-
'versalism performed daily such labors as we are about to
'describe; but that most of them did, at the time, occa-
'sionally perform such, is not to be questioned. And
'that they were at this period, in the fullest sense, "work-
'ing men," might be shown by the distance which they
'travelled, and the number of discourses which they
'delivered.

'At the urgent request of a preacher present at the
'Genesee Branch Association, who resided in the vicinity
'of Canandaigua, an appointment was made for a young
'preacher on the following Monday in the town of Gor-
'ham, distant some sixty miles. The young man was to
'preach, on the intervening Sunday, off from the direct
'route, and the distance thence to the place of subsequent
'appointment was unknown. Travelling on horseback at
'noon on Monday, the young man had reached what is
'now the city of Rochester, then principally covered with
'primeval trees, a few newly-erected buildings, more in
'progress, and innumerable stumps, either standing or
'piled in long rows in what *were to be* the principal
'streets, and forty miles from the place of meeting!

'The appointment was at *five* in the afternoon; and,
'as mile after mile and hour after hour were counted off,
'physical exhaustion induced a strange feeling of apathy;
'—and to reach the place, to find friends, to lie down
'to rest, and, if necessary, to die, occupied almost entirely
'the languid thoughts. He reached the place within
'thirty minutes of the designated time, having travelled,
'in about eight hours, nearly sixty miles, without refresh-

'ment! How grateful was the "cup of cold water" 'which restored his almost fainting spirit, and the sight 'of a few friends who sympathized in his sufferings! The 'meeting was in a private house, and the little congrega- 'tion was already there; and in a few minutes he was dis- 'coursing to them concerning the great salvation, half 'unconscious of his weariness. With what terrible vivid- 'ness are the sufferings, the solitude, the exhaustion, of 'that day of toil, impressed upon a memory abundantly 'tenacious of scenes and events less worthy of recollec- 'tion! And poor and wretched as he found the author 'of the appointment, destitute of everything for comfort, 'except a family, and wanting the self-respect that belonged 'to his profession, so keen were the recollections of the 'anguish of the preceding day, that it was impossible to 'feel the charity and pity for him which his condition 'seemed to demand. It might not be very kind, or indeed 'right, to indulge these feelings; but it must be a very 'active and persevering benignity that may not be taxed 'beyond endurance.

'How rapid and how surprising have been the changes 'wrought by a few years in the region to which reference 'has just been made! For fifteen miles to the south-west 'of Rochester, there were probably not a dozen families 'on the main road; and that village was then in the midst 'of a forest. But the moral changes have kept pace 'with the physical. In the distance of *sixty miles* there 'was but one society of Universalists; and very few, if 'any, out of its immediate vicinity, known to believe the 'restitution. There are now some eight or ten societies, 'and nearly as many churches, in that region, holding 'and exerting their share of influence over the commu-

'nity. For this moral progress, this advancement of lib-
'eral Christianity, the denomination is greatly indebted
'to Messrs. Billinghurst and Knapp; the former of whom
'was a strong and faithful advocate at home, the latter
'went from house to house "preaching the kingdom of
'God." '

Nothing is calculated to give us a better view of the nature of the service in which the preacher of Universalism was engaged than this little sketch of the labors of one day. Take a map and look out the localities; call to mind the almost primitive state of the whole country; the necessary indifference, if not positive badness, of the roads; the relatively tardy means of conveyance, and, finally, the meagre compensation received and expected for all this service, and then tell me if being a minister of the Gospel was the enjoyment of a sinecure. What motives but a sense of duty could impel one to undergo such labors and hardships? It has been often said, by way of reproach, that Universalism is a very easy religion. If it be so, the *preaching* of it thirty-five years ago was no very easy matter.

During this season, between the fifth of June and the tenth of September, Mr. Smith preached about *fifty* sermons, in nearly a dozen different places, embracing the territory of five or six counties, as now divided, of western New York. In most of these localities Universalism had before been wholly unknown. He was the pioneer, the first herald of salvation, within their borders. His health was at this time good; and, although this itinerant mode of life was not favorable to that kind of culture which books give, it can hardly be doubted that to Mr. Smith it was more useful than almost any amount of book-

study could at that time have been. It brought him into contact with society, and in a state so primitive and unceremonious as to wear rapidly away the diffidence and timidity which had formerly so much distressed him; and besides, his quick eye and active mind could never be idle. This new life was a perpetual study to him, which threw a genial influence over his mind and character.

In the month of September, 1816, he returned to his father's on a visit, where he remained till the middle of October. But this was no interval of rest. No sooner was he in Oneida county again, than he was solicited to preach wherever he had preached before; and we find him, therefore, at Floyd, New Hartford, Whitestown, Litchfield, and Lee. Indeed, during this visit of about three weeks, he preached no less than eleven sermons, besides riding over half the country.

During this temporary absence he received the following letter, dated Williamsville, Sept. 24, 1816, which shows the estimation in which he was already held in that section.

'Br. Smith: Your esteemed favor of the 17th inst. 'came to hand last evening. I have but one moment's 'time to write, as the bearer is waiting. I am highly 'pleased to hear of the extension of the doctrine of recon- 'ciliation. We are all anxious to have you return to us. 'Do not delay. You have no idea how much you are 'esteemed by the good people of this place. Br. Root 'was much pleased with this part of the country. His 'meetings were crowded. You will please bring with you 'or forward books, etc., to the amount of fifty or sixty 'dollars. All are in usual health, and join in sincere

'love and respect. I remain your affectionate brother in
'Christ our Lord. BENJAMIN CARYL.'

On the first Sunday of November we meet him again at Williamsville, where, and in the surrounding region, he continued to labor as before, till January, 1817, when he made an excursion into Chautauque county, and dispensed the word in various places there. The following account of that visit and its consequences I copy from his Sketches, so often quoted in this part of his memoir.

'Several pressing invitations had been received from 'individuals in Chautauque county, for a preaching visit 'from the young man located at Williamsville. Accord-'ingly, he visited and preached in different parts of the 'county, early in January. This was also new ground. 'But there was the general disposition, so visible in other 'places, to hear what was called "the new doctrine." 'The preacher was cordially received; and the congrega-'tions, both on the Sundays and the week-days, were unu-'sually large. There were a few eastern people, who had 'drank at the fountains of truth; and the avidity with 'which they again gathered to its waters can be better 'conceived than described. Isolated from the friends of 'their early life,— cut off, by distance, from the associa-'tions and many of the privileges of former years,— there 'was to them a renewing of many grateful scenes and 'seasons, in once more meeting to worship God with 'Universalists. These exerted themselves to induce 'others to attend, and share their joy. They spread the 'notices of appointment, they obviated objections, and in 'their zeal greatly overrated the talents of the preacher. 'But their object was attained; and apathy and indif-

'ference and prejudice yielded before their enthusiasm, and 'people of all creeds and no creed came and listened to 'the message of universal salvation.

'This visit was the preliminary step in the establish-'ment of a circuit, which, in its windings to and from the 'vicinity of Buffalo, embraced about two hundred and 'fifty miles. And from this time, during most of the 'year, this distance was regularly travelled over, every 'four weeks. The number of discourses usually delivered, 'in making the circuit, varied from *twenty* to *thirty-two*; 'that is, from five to eight per week. It was unquestion-'ably an act of great courtesy and charity, in the respect-'ive auditories, to call these discourses by the name of '*sermons*. However this may be, he who delivered 'them always felt the deepest gratitude to those who con-'descended to hear them. Such as they were, they were 'as well adapted to the circumstances as the nature of the 'case would admit. They were generally *doctrinal*, in 'the peculiar sense of the term; and, if not very profound, 'were such as the public mind seemed to demand.

'It was the wish of friends, and the prevailing expect-'ation of others, that the distinguishing doctrines of Uni-'versalists should be stated, proved and defended, in every 'discourse. For it was an entirely new thing to many, 'and by the few, to whom it was not, it was but imper-'fectly understood. It was not foreseen, however, that a 'compliance with this general desire would involve the 'performance of yet another and a very different work, '— that of exposing the weakness and absurdity of the 'dominant creeds. And familiarity with this mode of 'enforcing truth by exposing error led on to other

'consequences. We became unmercifully severe on other 'sects.'

This severity upon the creeds of other sects, in which we formerly indulged, is not to be ascribed wholly to the circumstance to which Mr. Smith here refers. It became necessary, from the very nature of the case, that the preachers of universal grace and salvation should dwell upon the distinctive points of their faith, to the exclusion, we might almost say, of many truths which were held by them in common with the rest of the Christian world. Their friends and their enemies alike wished to know what this 'new doctrine' was. And faithfulness to their calling required a plain and definite answer. In the exposure of opposing dogmas, there was enough, no doubt, to provoke no slight degree of severity. But what, above everything else, gave point and edge to their severity, was the arrogant assumption and over-bearing temper of all ranks and classes of the Orthodox world, who indulged, without remorse, in every species of petty persecution against all who believed in God as 'the Saviour of all men.' I offer no vindication of the *lex talionis;* but there have been times, in the history of our denomination, when plain, unvarnished truth needed to be spoken, in relation both to the doctrines and persons of our opposers. They were so unscrupulous, and, in many cases, so utterly destitute of moral principle, that 'soft words' had no power over them, and they needed to be, I had almost said, abused into decency and respectfulness.

I have a letter from Mr. Smith to his parents, bearing date Buffalo, January 13th, 1817, which relates to this period of his life. In it he says, 'I wrote you, two weeks 'since, announcing my intended journey to Chautauque.

'I was there five days, and held nine meetings. I returned, 'and preached in this village, for the first time, on *Sun-* '*day*, yesterday.' On the 25th of the same month he again wrote his parents, saying, 'I returned to this place 'last evening, having been absent four weeks. * * * 'From Buffalo I went to Hamburg and Willink, and spent 'almost a fortnight, preaching almost every day; in fact, 'I have preached twenty-one times in twenty days. To- 'morrow I shall preach in this place, and in the evening 'in Clarence, three miles east; on Wednesday, in Attica, 'fifteen miles south of Batavia; the first Sabbath in 'February, in Riga, opposite Genesee Falls; the second, 'here; the third, in Willink; the fourth, in Chautauque; 'the first in March, in Buffalo; the second, here again; 'the third, in Riga, and then, by the blessing of God, I 'hope to see you in Rome.'

On the first Sunday in February he met Rev. Liscomb Knapp, at Riga, where he held service, and he preached for him in the afternoon. Returning home, according to his purpose expressed in the preceding letter, the latter part of March, he immediately resumed his labors in the region about Rome. Here he remained during a considerable part of the summer; indeed, he did not return to western New York again till near the close of August. Besides the ordinary places of his labor, he visited, in the course of this season, the friends at Canescraga, Manlius, and Pompey; attended the Western Association at Marcellus, Onondaga county, and a Quarterly Conference at Norwich, Chenango county.

At the close of August he was again located with his old friend and patron at Williamsville, and commenced once more his circuit labors for the season. In a letter

to his parents, dated Williamsville, November 1st, 1817, he says, 'I returned yesterday from Chautauque county, 'having travelled two hundred and fifty miles in *four* '*weeks, and preached thirty times.* My next tour will 'not be quite so laborious. I expect that three societies 'more will be formed in that county, the coming winter. 'Doors are opened everywhere, and the walls of Zion are, 'by the divine blessing, laid in fair colors.' In this letter he speaks of returning home the following March; but, for some reason unknown to me, but most probably the illness of his father, he returned early in December, having gone over his circuit but once more. Here ended, for many years, his labors in western New York. During these several visits, he had preached in the following places. I mention them that those of the present day may know the ground he trod. The field of his labors was wide. I will begin with what was to him the centre of his operations, *Williamsville*, and add Buffalo, Clarence, Hamburg, Willink, Fredonia, Ripley, Mayville, Chautauque, Gerry, Pomfret, Portland, Ellicott, Hanover, Riga, Le Roy, Pembroke, Alexandria, Gorham and Pittsford. In some of these places, he preached but once; in others, many times. In several he held his services in different parts of the town, preaching in school-houses, or even private dwellings, as was found most convenient. Not unfrequently would he preach three times on Sunday, and at three different places in the same town or vicinity. In Willink, for instance, on one occasion he preached, in the course of eight or ten days, in the following places, namely: at Dustin's, Baldwin's, Richardson's, Paine's, Bowen's, Hamilton's and Stafford's. In some cases, these

were school-houses, designated by the name of some prominent neighbor; in others, no doubt, private houses.

I cannot close this part of the memoir without introducing a few anecdotes, related by Mr. Smith, as belonging to this period of his life. The first is given under the title of LIBERALITY.

'There are few things,' he says, 'that give to the 'friends of a system which is generally despised and 'reprobated so much pleasure as to meet with genuine '*liberality* in an opponent. It makes us feel one com- 'mon brotherhood, under the best and kindest influences; 'while we perceive that there are good and noble minds 'which do not spurn us because we are not of their sect 'or party. An instance in point occurred, during one of 'the monthly circuits above named, at a public house, on 'the shore of Lake Erie. The long winter evening was 'spent in company with a sensible, well-educated, frank 'and kind-hearted Presbyterian clergyman. He was 'already on the "down-hill of life," and had evidently 'seen and felt many of the changes which come over man. '"Ah!" said he, "your doctrine appears to me to be 'very erroneous; but it must be admitted that it is an 'error on the side of charity, and has many things to 'recommend it to the benevolent heart; and representing, 'as it does, the Deity in all his character and perfections, 'in the most amiable light, it seems almost illiberal and 'narrow-minded not to wish you every success."

'In the course of the conversation, he was informed of 'the arrogance and incivility of one of his young brethren, 'on a public occasion, in which he happened to be associ- 'ated with a Universalist. To this he replied, "Well, 'you pitied him, I hope; that you forgave him, ought not

'to be doubted. He certainly needed pity; for he must 'have appeared very ridiculous and contemptible, in the 'eyes of all respectable persons, in displaying his bigotry, 'when he was publicly bound to show a tolerant spirit. 'But you may console yourself with the assurance that 'one Presbyterian clergyman, at least, despises such con-'duct; and we will all hope that, as he grows older, he 'will grow wiser, and that his zeal will be tempered with 'more knowledge and more charity."

'He inquired if the preacher with whom he was con-'versing had ever known anything of Rev. George Rich-'ards, and especially of the manner of his death; and 'whether it was not common for our opposers of all sects 'to make unkind remarks respecting him. He was told 'that it was known that Mr. Richards committed suicide, 'in a paroxysm of insanity, while confined in the Penn-'sylvania Hospital. He then said he was a class-mate 'of Mr. Richards, when in college; that, notwithstanding 'the change of his views, from a Congregationalist to a 'Universalist, they had always lived in friendship; that 'he, and every man, knew that insanity was not a crime, 'but a disease, and, consequently, that no person, when 'insane, was accountable for his actions. And he con-'cluded by saying, with much feeling and emphasis, "If 'there is a saint in heaven, I believe that George Richards 'is there with him!" This was worthy of Fenelon. 'Why cannot such sentiments more prevail, and man be 'esteemed for his moral worth, independent of his creed?'

If this was an exhibition of *liberality*, the anecdote which follows will not be unfitly denominated ALL THINGS TO ALL MEN.

'It may be useful to place here an incident, which con-

'trasts, in some particulars, with the foregoing; as it may 'serve to show the difference between a practical liberal- 'ity under the strong restraints of a creed, and a liberal 'theory that disregards all opinion. A religion that was 'worth the labor and sufferings and death of Christ is 'worthy of our honest and open profession. So far 'nearly every member of every denomination is ready to 'go, in theory. But, unhappily for the purity and sim- 'plicity of the Christian religion, theory and practice do 'not always coincide, and are by no means certain to be 'found in the same person. Many a Nonconformist in 'theory — perhaps in principle — will be found, practi- 'cally, of most unimpeachable conformity to the dominant 'creed. So that, whatever they may be in reality, one 'thing is certain, they are determined never to be hung 'or burned for the rights of conscience. They would as 'soon worship with the Papist as Protestant, were the 'chances of reputation or interest involved. They would 'acknowledge that Mahomet was a prophet of God, to 'preserve their character among the faithful; and they 'would perform the mummery of a pagan ritual, and wor- 'ship at the shrine of an idol, sooner than endanger a 'single hair of their heads.

'Unfortunately, these men lead, or aspire to lead, the 'public mind. They are content to follow their own 'bearings alone; and, though their course is decried by 'almost all men, still thousands, from indolence or want 'of moral courage, adopt it as the most convenient or the 'most secure. The odium of policy is so softened by the 'plausible sound of such terms as philosophical or liberal 'Christians, that many well-meaning persons mistake

'indifference, and even scepticism, for an improved and 'more rational Christianity.

'In the summer of 1816, a clergyman visited a Uni- 'versalist family, with whom he had been previously 'acquainted, and who, at the time, were boarding a Uni- 'versalist preacher. The mere forms of introduction 'served to designate the religious professions of each of 'the clergymen, who, independent of the disparity of age 'and attainments, met on equal terms. The conversation 'was free: the visiter spoke of the progress of liberal 'opinions, both in Europe and America; of the sympathy 'which ought to exist among the more liberal sects, and 'the common cause which they should make against an 'overwhelming Orthodoxy. The coincidence of the lead- 'ing doctrines of several sects was spoken of; and, of 'course, among them, the great doctrine of the final 'reconciliation and happiness of all the human race. He 'admitted his belief in universal restitution, and treated 'the dogma of endless misery as only worthy of rejection 'and contempt.

'*Question.* Then you do not think that the Bible 'teaches the doctrine of endless misery?

'*Answer.* No: some believe that it teaches the anni- 'hilation of the wicked; but I think the Scriptures teach 'the restoration of all mankind.

'*Q.* Then *you* do not suppose that the words rendered '*eternal*, *everlasting*, *forever*, can prove endless dura- 'tion?

'*A.* No; and no man, with any tolerable knowledge 'of the language in which they were written, can suppose 'it. He must know that the words are equivocal, and 'that the *thing* must first be proved to be endless in

'duration. But it has never been proved that misery is 'necessarily endless.

'*Q.* How, then, do you dispose of this matter, when 'you have occasion to use these terms in connection with 'punishment? Your hearers attach a meaning to them 'which you *know* to be wrong;—do you set them right?

'*A.* That is no concern of mine. I use terms as I find 'them, and leave others to understand them as they 'please.—He was a Unitarian!'

It is much to be regretted that such a specimen of Unitarianism should have been exhibited to Mr. Smith, especially at so early a period in his public life. The avowal of a principle so remote from the firmness and frankness, the integrity and conscious allegiance to truth and duty, which the Gospel demands, could not fail to make a deep and unfavorable impression on a mind like Mr. Smith's. If there was any one thing that he more heartily despised than others, it was the paltry double-dealing and policy with which he sometimes met. I much doubt if the impression which this little incident made upon him was ever wholly effaced. It has long seemed to me unfortunate that this denomination had not a proper place to fill in this country. Their learning, talents, and general moral worth, might accomplish much, if they had a field suitable for their exertion. As it is, they occupy the dividing *line* between the popular Orthodox sects on the one side, and the Universalists on the other. They have no distinct ground to stand on, and cannot well move in either direction without being misunderstood or misinterpreted by one or both parties.

The following incident gives so fine a picture of new settlements, and the general good-nature which distin-

guishes them from more refined communities, that it must be preserved in this memoir. It is also proper to be recorded as one of the experiences of Mr. Smith's earlier ministry. He gives it under the title of A MIXED CONGREGATION.

'In the new settlements, and during the long winter 'evenings, it was customary to hold lectures in private 'houses. This afforded an opportunity to many to attend 'a Universalist meeting who could not otherwise do so; 'and the neighbors usually came in from several miles. 'We say *neighbors*, because, when people are scarce, 'those within the distance of some ten miles are so con-'sidered. This circle narrows as population increases; 'and it is scarcely a figure of speech to say that the very 'feelings and sympathies of the heart contract in the same 'ratio.

'In all new countries, blest with a good soil, the roads 'are utterly detestable, often almost impassable; so that 'nature seems to have placed an interdict upon all com-'munication, except by daylight. It is, therefore, in the 'season of winter proper, when solid ice has been substi-'tuted for two feet of mud, and when an additional two or 'three feet of snow has been well trodden and pathed, 'that the neighbors enter, in good earnest, upon social 'communion. Then every conceivable mode of convey-'ance, at all adapted to the season, is put in requisition. 'Huge sleds, drawn by oxen, and scarcely less bulky and 'heavy sleighs and cutters, drawn by horses, are turned 'to account in the daily and nightly transportation of 'passengers.

'An important appendage of nearly every family is a 'dog. They are kept for every-day use, for protection

'at night, for company for the women at home, and for 'men and boys when abroad; and constitute a kind of 'family factotum. And, whenever the household makes 'a regular turn-out, Growler has his holiday, and is sure 'to make one of the party. On special occasions, such 'as trainings, town meetings and elections, he is often 'one of the most quiet and peaceable.

'It was at an evening lecture, during sleighing, when 'a general turn-out filled the rather spacious room of a 'good Methodist neighbor,—for Methodists opened their 'houses for Universalist preaching,—that the services 'were disturbed by an almost unceasing noise. The 'speaker gave as little attention to it as possible, and 'made no remark respecting it, but endeavored to mind 'his own business, which will generally be found best, 'under any circumstances; and, as all appeared attentive, 'matters were suffered to take their course. In due time, 'the services ended; and, as the moon would rise directly, 'the congregation sat, sang and chatted, during the inter- 'val. This gave the speaker an opportunity to ascertain 'the cause of the annoyance which had occurred; there 'were *nine dogs* and *fourteen young children* in the 'congregation!'

What would some of our young transcendental exquisites do, under such circumstances as these? The following, entitled AN INVESTMENT, would probably be quite as trying.

'This year (1817) was one of unparalleled scarcity in 'all the western counties of New York, as well as other 'parts of the Union. The first consequence was an exor- 'bitant price on everything for the support of man or 'beast. It was during this season that a series of week

'evening lectures, following each other at regular inter-
'vals, was kept up in a certain village, for several months
'in succession. There were few substantial reasons for
'this, beyond the professed desire of several worthy
'friends; and it accorded with other arrangements of the
'preacher. But, on the contrary, there was not the
'shadow of probability that the expenses which he would
'incur, and which he could ill afford, would be reïmbursed
'by his friends. In full view of these embarrassing con-
'siderations, the appointments were determined on, and
'persisted in, under every discouragement. At the con-
'clusion, the preacher realized what he had expected, and
'left without receiving an amount that would have paid
'his fare for a single night at the public house where his
'meetings were held. Let it not be supposed that this
'statement is intended as any reflection upon the few
'friends who attended the lectures. They had promised
'nothing; they were not in a condition to do much, what-
'ever might be their disposition. For, in the present
'scarcity, villagers, especially those in moderate circum-
'stances, had other and highly important uses for their
'money.

'Years rolled away, and the inconvenience resulting
'from a long train of entirely unproductive appointments
'had almost ceased to be remembered. A society of
'devout worshippers of the God of the patriarchs had
'arisen in the place; and, though few of its members
'were in any manner connected or concerned with the
'early propagation of Universalism, and knew little of the
'sacrifices of the preacher, still there were those who
'knew and who remembered them. The preacher was
'also remembered; and, after the lapse of *seventeen*

'*years*, he was invited to visit and spend two or three 'Sundays with the society. He did so; and received, 'exclusive of the promised compensation, a sum more 'than equal to the principal and interest of all that he 'had expended in early endeavors to establish Universal-'ism among them. This was emphatically "gathering 'after many days" the bread that had been cast upon the 'waters, whether it be regarded in a moral or a pecuniary 'sense; for in both the *investment* proved abundantly 'productive.

'Unimportant as the above facts may be considered in 'themselves, they are not without their moral and their 'use. The preacher of Universalism will learn from them 'that he should never despair; that the sacrifices which 'he is sometimes called upon to make to his duty and his 'profession are loans to a cause which, though he may 'perish, will repay, in full, to the common heirs of life 'and truth.'

The following remarks on ITINERATING, as they relate to this period of our friend's life, cannot be considered as out of place:

'As a natural consequence, those societies which could 'command the regular services of a clergyman would 'locate the older and more experienced ministers of the 'order. And there were generally enough of such to 'supply, for a greater or less portion of the time, all the 'congregations which aspired to the maintenance of regu-'lar public worship. It therefore followed that, with few 'exceptions, every young minister was compelled to itin-'erate. This, though attended with many inconveniences, 'as well as requiring great labor, was probably best, under 'the circumstances, for both preachers and people. It

'gave many congregations the means of holding an occa-
'sional meeting, and inquirers an opportunity of hearing
'the truth, at the same time that the young preacher was
'acquiring experience. Societies incurred little expense,
'and preachers, prevented from reading books, studied
'human nature under aspects which could never have
'been contemplated in any other way. The mission of
'such a minister is emphatically to all the world. Unfet-
'tered by the local considerations and attachments of the
'settled pastor, the itinerant feels an independence, and
'expresses himself with a freedom and boldness, that
'would startle or astonish the servant of a congregation.
'This, therefore, is the field in which germinated that
'species of character for which some of the preachers of
'the denomination are still distinguished; and which,
'whatever their worth, renders them more the object of
'respect than of esteem.

'But, while destitute and feeble congregations were
'assisted, and often established and built up, by the
'instrumentality of an itinerant ministry, the real wants
'of such preachers were sometimes overlooked and neg-
'lected. Many of the older preachers of Universal-
'ism expended in travelling, to fill their appointments,
'all that they received. Others, who had it to spare,
'freely devoted the gatherings of previous years of toil,
'and reduced themselves to poverty. And often have
'these men travelled from "early dawn to latest eve,"
'to reach the place of their appointment. Poorly clad
'and poorly sustained, who can wonder that they were
'unknown by the world?'

We have seen the amount of labor performed, during the years 1816 and '17, by Mr. Smith, in western New

York; and I have before mentioned the name of BENJAMIN CARYL, as that of the honored individual through whose instrumentality this work was accomplished. At his house Mr. Smith was at first received, and there he ever found a genial home. Thence he went out to his toil, and thither he always gladly returned. So entirely was Mr. Smith regarded as under the friendly protection of Mr. Caryl, that he was familiarly called, throughout that region, *Mr. Caryl's minister*. This was his passport everywhere. It opened houses, commanded attentions and civilities, and made the preacher strong in the strength of his friend and patron. The following tribute to this good man's character and actions is given in the Historical Sketches, under the head of INFLUENCE.

'Few persons are aware of the influence which they 'either do or may exert over the community around them. 'The power and extent of that influence will be deter- 'mined by the position and means of the individual, and 'especially by his capacity or tact in using them. An 'influence for good or for evil every one does and must 'exert. To act upon others, and to be acted upon by 'them, are among the necessities of human existence; 'and no man ever lived that did not bear the stamp of his 'associations, and who did not also impress more or less 'of his own character and principles upon his fellow-men.

'For the good and upright man, this truth possesses a 'peculiar value. He perceives in the superior might of 'virtue "a land of promise," on which he can fix his 'eyes, and see it peopled, in due time, with the sons of 'God. This better influence was nobly illustrated by an 'individual in a small village in western New York. He 'was emphatically a Universalist; and his talents, his

'exertions, as well as professions, were openly and hon-
'estly directed to the advancement of the principles of his
'faith. And these efforts and their results show how
'much may be effected by one man, when his enterprise
'is sanctioned by integrity.

'On the single invitation of this individual, a Univer-
'salist preacher made a journey of *two hundred* miles,
'for the purpose of bearing the message of eternal truth
'to the believers and "strangers scattered abroad;" and
'to aid, by the humble means at his command, in the
'establishment of the Gospel where, as yet, no societies of
'the order existed. On that one individual, therefore,
'devolved the entire responsibility of the enterprise. And
'it was sustained in a manner worthy of its conception
'and its design. He acted up to his responsibility; he
'secured a prior right to the occupancy of a convenient
'place of worship, and succeeded in inducing all parties,
'and nearly all persons, in the vicinity, to attend the
'meetings. Opposers came because they honored the sin-
'cerity and respected the integrity of the man; and those
'who cared little for religion, and less for its peculiar
'form as Universalism, also came, chiefly for *his* gratifi-
'cation.

'This influence extended over a large part of the *three*
'*counties*, as the three western ones in the state were
'then technically called; and the preacher often experi-
'enced the kindest reception, and most hospitable treat-
'ment, in consequence. Houses were opened, and con-
'gregations assembled, and many persons condescended to
'be hearers, because it was known that the preacher was
'countenanced and patronized and recommended by a
'certain individual. There could never be any reasonable

'doubt that this wide-spread influence was the true secret 'of innumerable civilities bestowed on the herald of Uni- 'versalism, and that the attentions and hospitalities showed 'him were, in many instances, but substantial and manly 'compliments to another man. It is impossible to esti- 'mate the difference in the condition of the preacher, under 'these circumstances, from what it must have been had he 'been left, as he sometimes was, to make his way unaided 'and alone. Nor could that influence be less valuable in 'diffusing over the public mind the knowledge and the 'power of the doctrine of universal salvation.

'It is from such instances of personal influence that we 'discover the grounds on which a few individuals would 'have preserved "the cities of the plain" from destruc- 'tion. It is not their mere personal worth, but its power, 'which diffuses over kindred man its own beneficent spirit, 'and inspires him with the same godlike principles. Let 'every Universalist so live, and persevere in endeavors to 'advance the cause of divine truth, and many hearts that 'now feel the anguish and the terrors of a gloomy and 'revolting theology will be made to rejoice with joy 'unspeakable and full of glory.'

Having left western New York, as I have before mentioned, near the close of 1817, he returned immediately to Oneida county, and resumed his labors once more here. For nearly a year he continued to itinerate, spending most of his time in this county, but often extending his journeys into more distant neighborhoods. Thus, he was several times in Madison, Onondaga, Cortland, Chenango, and Herkimer counties, during this year, preaching, as he had done in western New York, several times during the week, besides his regular services on Sunday. Some idea

of his labors may be formed from the fact that, during the first five years of his ministry, he preached six hundred times; and this, notwithstanding he was studying a part of the time, and was also engaged in teaching school one or two seasons. These labors, too, were diffused over a considerable part of Massachusetts, and almost the whole of central and western New York, and the travelling was performed wholly on horseback. Nor must it be inferred that it was a mere effort of physical power. A glance at his subjects will show a very great variety, such as would require no small activity of mind. He did not perpetually repeat himself.

Since the preceding part of this memoir was written, the following interesting sketch, relating to that period of his life and labors, has appeared in the 'Christian Ambassador.' It was written by Levi Davis, Esq., of Madison, New York. Mr. Davis was the son of a Calvinistic Baptist preacher, and, for a time, implicitly believed all the doctrines inculcated by that school. At a subsequent period, he began to doubt some of the dogmas of that sect, and to mistrust that his father and others added to the word of divine truth. From Massachusetts, Mr. Davis, with his father and family, removed to Chautauque county, New York, in the winter of 1817, and here, for the first time, heard the doctrine of universal grace and salvation. The occasion and the scene he describes in the following manner:

'I had never yet heard a Universalist preach, nor did 'I know what was their faith. No publications, except a 'small work undertaken by Hosea Ballou and Edward

'Turner (which failed for want of patronage), and Bal-
'lou's Treatise on Atonement, and one of Winchester's
'works, were to be had; and it was some time after this
'before I had the privilege of reading either. I had been
'told by my parents that "if any one should die in the
'faith that all men would be saved, their features would
'be distorted, in consequence of the misery of their soul
'in hell!"

'During the first season in Chautauque, my father
'called on me, one day (for he had moved there also), and
'said: "A man by the name of Stephen R. Smith will
'preach, at the school-house, in Frank settlement, on
'Wednesday evening. I have called to warn you, my
'son, not to go to hear him; for they say he is a smart
'man, that denies the Bible, and ridicules everything
'sacred, and is calculated to lead your soul to hell." I
'thought of my father's good wishes for me; but, when I
'had previously resumed the reading of the Bible, I had
'made up my mind "to hear all things, prove all things,
'and hold fast to that which is good." I at once resolved
'to hear Mr. Smith; and, after a hard day's work, I
'travelled over four miles, through the woods and mud,
'on foot and alone, calculating, if he had anything to do
'with the Bible, to hand him a text such as my father
'relied upon, and which to me made the Bible a contra-
'dictory book.

'I entered the little log school-house, and there stood a
'stranger, a light-complexioned, tall, beautiful-appearing
'man, in the exercise of prayer. "This," thought I,
'"cannot be the man my father warned me against, for
'he ridicules everything sacred." I never heard a man
'pray so in all my life. — Such thankfulness! how he

'extolled the divine goodness! how resigned in the hands 'of God! He was willing to trust his body and soul, and 'the bodies and souls of all men, to His keeping. "Pray 'on," thought I, "for this is the first prayer offered in 'faith I ever heard; and, if this is that Mr. Smith my 'father warned me against, he is very much mistaken, 'and the man is greatly belied. Here is a man," I 'mentally exclaimed, "who will not 'ridicule the Bible.' 'Give him a text, and see what he will do with it. But, 'no; I will trust to Providence to give him a text." And 'he took for his text the 20th verse of the 15th Psalm,— '"The Lord preserveth all them that love him; but all 'the wicked will he destroy."

'My prayer was answered. He had taken the text 'exactly to reach my case, and I became a most attentive 'hearer. He went on from truth to truth, from glory to 'glory, unlocking to me the mysteries of the kingdom of 'heaven, until I soared above earth and sublunary things! 'The Bible was opened to me, and became a consistent 'volume. The character of God appeared, for the first 'time, in that light which was real loveliness; and Christ, 'the mediator between God and man, I could behold as 'the Saviour of the world, reflecting the character of his 'Father to the children of men in his life. I felt like 'Simeon of old,— "Now, Lord, lettest thy servant depart 'in peace, for mine eyes have seen of thy salvation."

'When meeting closed, I stood and gazed on Mr. Smith; 'and to me he looked like an angel sent down from 'heaven, more than a mortal. I did not speak to him, 'but mentally exclaimed, "Go on; God has sent you to 'preach the unsearchable riches of his grace."'

CHAPTER VII.

SETTLES AT NEW HARTFORD.

UNIVERSALISM had now become relatively strong, especially in central New York. The Western Association held its session this year, 1818, in East Hamilton, Madison county, and *ten preachers* were present! Such a number of the heralds of universal grace and salvation had probably never before met in the state; and we may well conceive how much joy and encouragement the circumstance afforded. At this session was witnessed an oddity in the way of ministerial services, which has probably not been repeated since, if it ever occurred before. The preaching was, as usual, extemporaneous, and the congregation was instructed, as well as amused, and perhaps a little surprised, by *four* sermons, delivered by as many clergymen, from *five* consecutive verses of the same chapter. The favored passage of Scripture thus exhaustively treated was Romans 8: 29, 30, 31, 32, and 33. Mr. Whitnal, one of the most eccentric of mortals, but, at the same time, a man of a sound head and a good heart, preached the first sermon, from the 29th and 30th verses. During his sermon, Mr. Smith, who sat in the pulpit with him, arranged his discourse from the 31st verse. Mr. Kneeland improved the 32d. These three discourses were delivered on the same day. On the following day, Mr. Ferris, who was the earliest preacher in this section

of the state, closed the series by preaching a powerful sermon on the 33d verse.

'His object,' says Mr. Smith, 'was to exhibit the Scrip-'ture doctrine of election, as distinguished from all limited 'or partial views or results; and this he effected with a 'power and pungency of argument and expression alike 'intelligible and convincing. The Congregational clergy-'man was present, and commenced taking notes with the 'utmost composure. Indeed, it was the opinion of some, 'that, when he placed himself in a conspicuous seat in 'front of the pulpit, and drew forth his writing materials, 'he did so with something more than ordinary self-compla-'cency. However this might be, after listening for *ten* or '*fifteen* minutes, he unconsciously dropped his paper, and 'clenching his pencil with a convulsive grasp, he remained 'fixed as a statue till the end of the discourse. Had the 'message to which he was listening been communicated 'by some immediate and visible superhuman agency, he 'could not have betrayed more astonishment. The sub-'ject—at least, the view taken of it—was new to him; and 'it was enforced by arguments so comprehensive and con-'vincing, and proofs so overpowering, that, in his surprise, 'he lost all self-command.'

It was in the latter part of September of this year that Mr. Smith first entered upon the duties of a pastor. Opposite to the fourth Sunday of September, I find the following note: 'Here I commenced my labors as a local 'preacher.' It was at New Hartford, Oneida county, four miles south-west from Utica. This was the oldest and best-conditioned society, at the time, in the county, and, perhaps, in all New York. It had been in existence since 1805, and was respectable for numbers and wealth.

Its house was erected in 1815; and it had enjoyed the labors, not only of Mr. Stacy, who was its founder, but of Paul Dean, Ebenezer Lester, and Abner Kneeland. The latter had recently been called to Philadelphia.

I do not learn whether Mr. Smith's engagement with this society covered the whole time, nor what his salary was. Whatever the design of himself or the society might have been, it was quite impossible that he should confine himself to one congregation, or even one neighborhood. His habits, for the past four or five years, had been too itinerant to allow him to be at rest; and the demands of the denomination were quite too pressing to suffer such a preacher as he had now become to hide his talent in a napkin. Though yet a young man, his name was in all the churches. I have taken the pains, therefore, to follow his footsteps through this first year of his labors at New Hartford. He preached here about three-quarters of the time, and in nearly forty different places besides. During the winter he once more visited western New York, and seems to have gone over his old circuit again. He was absent altogether something more than a month; preached at his former home, in Williamsville, on the *third* Sunday of January, 1819, and again on the *second* Sunday of February; and, in the interim, together with these two Sundays, preached no less than *thirty-two* sermons, riding at least two hundred and fifty miles on horseback, and in the midst of winter! During the year, he preached nearly *two hundred* discourses, or almost four, on an average, per week, scattered over eight or ten counties! Such labors are too much for human endurance, unless under the most favorable circumstances; and such was certainly not their character thirty years ago.

The following extract of a letter will explain itself, and, at the same time, exhibit the nature of the service in which Universalist clergymen were at this time engaged. The letter is dated April 29, 1819. It was written to his parents, to account for his not visiting them at as early a period, as their anxiety had made them wish. After assigning other engagements for a week or two, he says:

'Another reason why I cannot come next week. — A 'certain Methodist preacher has lately written and posted 'up in public places, in Norwich, Chenango county, a 'challenge to all Universalist preachers to hold a Public 'Conference at Norwich Court-house, next Monday. His 'name is Hamilton; he is the same man who was to have 'met me at that place last July, but took care not to 'come. Brother Stacy informs me that his challenge is 'accepted, and wishes me to attend. This I shall cer- 'tainly do. It is uncertain which of the Universalists 'will defend the doctrine against this prophet of Baal.'

The Western Association was this year held in Lisle, Broome county. This meeting, of course, Mr. Smith attended, as he did, for years, almost all those great annual gatherings of his brethren. When we reflect on the distance at which these general meetings must at times be held from the residence of individual brethren, on the badness of the roads, and the necessary expense incidental to journeys, under all circumstances, we cannot fail to feel a degree of surprise that they were so commonly and faithfully attended. But we must remember that these were seasons of peculiar interest. Brethren there met who seldom enjoyed that pleasure at any other time. They recounted their labors, trials and joys, to each other, and were mutually strengthened and encouraged by the suc-

cesses of all. Though many years behind the times here spoken of, I well remember the charm of the early sessions of the General Convention, and the various Associations which I attended more than twenty years ago. What, then, must they have been long before, while, as yet, the denomination was weak, and ministers few, and the opportunities to enjoy these occasional gatherings, and to go up to the house of the Lord with the great congregation, rare? I cease to wonder at the promptness and punctuality with which these meetings were attended. He who possessed any faith or zeal, any love for his own soul or the souls of others, could not fail to be present, whenever not prevented by stern necessity.

At the session held at Lisle, 1819, 'the congregations,' says Mr. Smith, 'were unusually large, and evinced a 'deep and devotional interest in the truth; the public ser-'vices were creditable to those who took part in them; 'and the business of the session was conducted with entire 'and cordial unanimity. The communications received 'from delegates, by letters from different societies and 'churches, and from preachers in attendance, were very 'generally of the most encouraging character. If they 'did not give assurance of great increase, they contained 'the evidence of fidelity and harmony, two things to be 'prized above any mere aggregation of numbers. And 'these were the things that gave such a deep and affect-'ing interest to the annual meetings of the Association. 'They forcibly recalled the impression which we have of 'the occasional assemblies of the primitive disciples, who 'congregated as best they might, poured out their suppli-'cations and thank-offerings to God with full hearts, ex-'horted one another to love, patience and good works, and

'then went forth to bear wrong and reproach from an 'unbelieving world. All were happy, for the assembled 'multitudes were for the time withdrawn from the scenes 'of their conflicts and trials, and here found sympathizing 'friends.

'Several things conspired to remind us of the early 'days of Christianity, and even of the peculiar circum- 'stances connected with the advent of our Lord. The 'public services were held in a capacious barn, and many 'a patriarch of the faith was most literally "cradled in a 'manger." The factitious distinctions of human condi- 'tion were here most effectually levelled; and rich and 'poor, and old and young, renewed the recollection, that 'the great Master of Christians, the author and finisher 'of their faith, had once condescended to the same humil- 'iation. Not the slightest degradation was felt; for it 'was not the *place*, but *principle*, in which all were con- 'cerned. And from this place went out influences that 'wrought new convictions of duty, and inspired new reso- 'lutions to profess, support, and vindicate, "the grace of 'God which bringeth salvation to all men." '

At the period of which I am now speaking, Universalism was making great progress, and consequently attracted no little notice. It is not in the nature of things that the popular Orthodoxy could look on unconcerned. Its advocates felt then, as all clear-headed men must always feel, that every step of progress which Universalism takes tends to unsettle their faith, and to palsy the arm of their power. The two systems cannot both be true; they cannot coalesce. If God be such a being as the prevailing Orthodoxy represents him, then Universalism is a mere dream,— a beautiful and pleasing dream, it may be, but it

is a dream still. If, on the other hand, Universalism be true, and God be such a being as that represents him, the doctrines of Orthodoxy, or some of them, at least, are not merely dreams, but worse,— a species of blasphemy. For they hold up the 'Father of mercies,' the 'God of all grace,' in an odious light, and make him a tyrant instead of a friend.

While, therefore, there can be no profound peace, no fundamental agreement, between us, it is easily seen that we have much greater reason to oppose them than they us. Yet such is the nature of all partial views, that it is exceedingly difficult for those who cordially entertain them, and sympathize in their spirit, to do otherwise than exhibit an uncharitable temper against all who cherish the enlarged and generous faith and hopes of universal salvation. And thirty years ago, experience had not thoroughly instructed them, in central and western New York, as it has now, that petty malice and persecutions, insults and abuse, are not the best, if they are the most ready, weapons for resisting Universalism, and destroying its influence.

It is scarcely credible, at this late day, when the courtesies and often the kindness of brethren are exhibited towards us by those of other sects, to what depths of meanness men sometimes descended, in opposing what they thought error, or in defending what they called religion. It is possible these men thought themselves 'doing God service,' and really supposed that the end at which they aimed must sanctify the means, however unworthy. What, at the present day, would the community think of an eminent divine who should publicly declare that 'he suspected the virtue of any female who attached herself to a Universalist congregation'? Or of

another, who, in visiting the family of a Universalist in his absence, should assert, without reserve or qualification, that 'Universalists are the *drunkards* and *gamblers* of the community'? Yet these are only a specimen of the rancorous hostility with which Universalism and Universalists were, in many places, met and treated. Such abuse, however, did not always go unrebuked, and the punishment sometimes came with a suddenness and force quite unexpected and astonishing. I shall copy an instance from a series of articles published by Mr. Smith some years ago, under the title of 'Incidents in the Life of a Preacher.' It relates to the assertion just referred to, that Universalists are the drunkards and gamblers of society.

'Some time in the autumn of 1820, a friend, to whom I 'was personally almost a stranger, called on me very early 'in the morning, having walked several miles, apparently 'without any particular business. After conversing for 'some time, he inquired what I would do in a given case 'which he thus stated: "Suppose you had a family, and, 'during a time of religious excitement, several of your 'children should become awakened; that they should be 'visited by clergymen of different denominations; that 'you should endeavor to treat them civilly and respect-'fully; but that, in your absence, one of them should 'represent to your children that all persons of your sen-'timents were the mere gamesters and drunkards of 'soicety,— what would you do?"

'Being a stranger to his family, the suspicion did not 'enter my mind that there was any particular motive in 'this question, and I therefore very readily answered, that 'the man who could do this, who could thus wantonly

'abuse his privileges and insult his host, ought to come to 'the same house, and before the family prove his asser- 'tion, or make his acknowledgments. To this he replied, 'that it was the very thing he had thought of doing. He 'then informed me that Elder Galusha, of Whitestown, 'had actually made such a remark to his family, among 'whom two of his daughters were subjects of the excite- 'ment.

'In a very few days, he again called on me, said the 'elder was to be at his house at a given time, and requested 'my attendance. Accordingly, in company with several 'other friends, we repaired to his house at the time 'appointed. A few neighbors soon came in, fidgeted, and 'whispered, and went away; came again, bringing others 'with them; filled the street, with evident anxiety, and the 'house of my friend to overflowing.

'But as yet the elder came not. His word was 'pledged, however, and none doubted that he would 'come. He passed the house, conversed a while with a 'friend, returned, and came in, betraying much anxiety, 'looked vexed and angry, and expressed some disappoint- 'ment at seeing so many people. I had never been made 'acquainted with him, and our kind-hearted host, who had 'reserved a seat for him at my side, hastened to perform 'the duties of introduction, observing, at the same time, 'that he was not very familiar with such subjects, and 'had invited me with a view to examine any statement 'which I might think proper.

'This was too much. The dark features of the elder 'grew still darker, his eye sparkled with irrepressible 'indignation, and he received my hand as he would a hot 'iron. The only unoccupied chair was offered him, which

'he most uncourteously removed and placed directly before 'me, and as near me as possible, seating himself in such a 'manner as to thrust his shoulders almost into my face. 'As no notice was taken of this rudeness, after a moment's 'reflection, he rose, replaced his chair at my side, and 'took his seat with much more composure, having proba- 'bly become convinced that the course he had commenced 'would neither benefit himself nor injure others.

'Nothing could evince more satisfaction than marked 'the countenance of our host. He looked around with a 'complacency which showed that his heart was full. His 'family was around him, his friends were there, and the 'man who had assaulted his moral character was before 'him, to answer for his defamation. He stated the facts 'which had brought them together; called upon his fam- 'ily to state whether the elder had used the exceptionable 'words, and informed us of his motive in the present 'interview. The family asserted, and the elder admitted, 'that he said, in amount, "Universalists were the drunk- 'ards and gamesters of community."

'This he must now prove, or acknowledge his error. 'He chose to attempt the former, and commenced by 'endeavoring to prove the doctrine of endless misery. 'For this purpose, the parable of the wheat and tares, 'blasphemy against the Holy Spirit, and the last paragraph 'of the twenty-fifth chapter of Matthew, were his princi- 'pal proofs. On these he spoke at length; and having, 'as he presumed to infer, proven the doctrine of endless 'misery, proceeded to draw the inference that those who 'did not believe it were *unregenerate.*

'Here his argument was extraordinary as it was erro- 'neous; and, as others may possibly stand in need of his

'very important discovery, when under similar circum-
'stances, we here insert it. He said that all *renewed*
'persons of whom he had any knowledge had first been
'impressed with the fears of hell; and, as Universalists
'had not those fears, they were, of course, not renewed,
'and, therefore, were neither pious, nor, in general, moral
'men. Hence his assertion, that they were the drunk-
'ards and gamesters of the community.

'To all this it was replied, in general, that the texts
'adduced to prove endless misery were either parables,
'having a particular application,—especially the sin of
'blasphemy, which was shown to be the sin of the Hebrews
'exclusively. The parables were explained with refer-
'ence to their connections; whence it appeared that they
'were susceptible of a different construction from that
'usually attached to them.

'In conclusion, it was shown that, as the fear of hell
'torments was the creature of a disordered imagination,
'it could not be necessary to regeneration; and that the
'believer who felt no fears of what had no real existence,
'standing on the firm ground of truth, was the only true
'disciple of Jesus Christ.

'We parted, after occupying an hour and a half each;
'but a family was redeemed from the grasp of the defamer,
'and the terrors of endless woe. The two daughters who
'were the subjects of the excitement have long believed,
'with joy, in the universal purity and happiness of the
'human race, and are looking forward to the glorious
'immortality of all mankind.'

After a lapse of more than thirty years, no confidence can be betrayed by giving the names of the parties concerned in this transaction; and I have therefore inserted

the name of Elder Elon Galusha, as that of the clergyman who suffered himself to abuse the decencies of life, for the purpose of injuring an unpopular faith. The offence was committed in the family of Mr. N. Hitchcock, of Whitestown. There can be no doubt of the good policy of tracing out such offences as that of Mr. Galusha, and exposing them. It tends to make men cautious of speaking unadvisedly with their lips, and more careful to know and utter the truth. The doctrine of retribution in the present state is singularly wholesome, and is exceedingly needed by some men; and, if they are made to feel that it follows, as the Latin poet has it, 'close upon the heels of transgression,' it is so much the more effective. It is 'because sentence against an evil work is not exe-'cuted speedily, therefore the heart of the sons of men is 'set in them to do evil.'

I am happy to turn to a more pleasing picture. As the advocates of an obnoxious religious faith, Universalist ministers were peculiarly exposed to the exhibitions of intolerance and ill will; and these were so common, in the earlier part of the history of the denomination, that an instance of real kindness, or even of civility, was regarded as a 'white day' in the preacher's life. Mr. Smith, with his innate love of the beautiful and the good in religious conduct, has recorded an instance of the kind, of no great importance, certainly, in itself, but which, on that very account, proves the unfrequent occurrence of such an event.

'One of my friends,' he says, 'had made an appoint-'ment for me in Madison Village, Madison county, N. Y.; 'on a week-day evening, as a kind of preliminary to my 'first Sabbath meeting in that place. On arriving, it

'was ascertained that a distinguished Quaker preacher— 'Joseph Bound—also had an appointment in the same 'house, at the same hour. My appointment was acknowl- 'edged prior in point of time, and my friends had the 'unquestioned right to control the house. But, happily, 'there was no wish to push matters to extremity. The 'preachers were strangers to all but a few, and to each 'other; and passively sat down to await the result of a 'brief consultation on the state of affairs between their 'mutual friends. The matter was soon settled, that both 'should preach; and both did preach, accordingly. Nei- 'ther discourse was particularly doctrinal, but directed to 'the advancement of the great and beneficent principles 'of the Gospel; and the services closed with mutual sal- 'utations and kind feelings. No man could be more kind 'or affectionate than this good old Quaker. Nor was 'there one solitary trait of the bigot or sectarian, beyond 'the peculiar and habitual phraseology and cant of his 'denomination. He was entirely willing that all men 'should be saved, although he had not so understood the 'teachings of the Divine Spirit. And, if that was the 'truth, he wished me all prosperity in its propagation, 'and all the rewards of good intentions, even if I was 'mistaken.'

In all this there was certainly no very great charity, as the world now goes. This good Friend 'was entirely willing that all men should be saved'! This seems to have constituted 'the head and front' of his excellence, in this case; and, I trust, in the present improved state of society and religion, there would be found a respectable number of Orthodox clergymen who have attained to the same exalted plane of Christian charity. To Mr. Smith,

something more than thirty years ago, this little incident was like an oasis in the wilderness,—a green spot in the midst of surrounding desolation; and, notwithstanding he thought himself generally well treated, considering his profession, he still tells us, with great honesty, that this was 'the *second* instance of the kind with which the writer was honored during *five successive years*'!

Mr. Smith continued his connection with the New Hartford society for several years, during which he was engaged in the performance of the double and not very congenial duties of local preacher and general itinerant. He was at home and almost everywhere else, not absolutely at the same time, but in periods so little removed from each other that one is only surprised how he could manage to effect such rapid locomotion. How, in the midst of so many journeys, and with so much preaching, he found time to study and read, as he most certainly did, is to me a mystery. I should regard such a life an almost impassable barrier to intellectual progress, and especially to any considerable enlargement of the sphere of knowledge. Yet Mr. Smith was not a man, whatever his circumstances, to stand still. He felt that, as an intellectual and moral being, he had a work to do; and few men went about their task of life with greater earnestness, or a deeper sense of duty. To show the manner of life which he led, and the labors he performed, during this period, I will take a single month at random, and follow him over his routes. It is the month of December, 1820. On the first Sunday he is at home, at New Hartford, and preaches two discourses. On Thursday of the same week, he preaches a Thanksgiving sermon at home in the morning, and a lecture at Manchester, five miles distant, in

the evening. This Thanksgiving discourse was written. On the following Sunday he again preaches at New Hartford in the morning,—the funeral sermon of Dr. Sanger, —and in the afternoon an ordinary discourse. This funeral sermon was also written. On the 16th of the month he is at Madison, twenty miles distant, and delivers a lecture preparatory to the communion, and on the Sunday following preaches twice, and administers that ordinance. The next Sunday he is again at home, as usual. Christmas eve he preaches in Western, twenty miles distant, and on the 27th of the month, at the same place, he gives 'an examination of Calvinism;' when he finishes his labors of a month by preaching, on the fifth Sunday, at Herkimer, something more than twenty miles in the opposite direction. Here, then, we have sixteen discourses, besides the travel necessary to reach three different places, not less than twenty miles distant each. Nor was this an extraordinary labor. The following month of January, 1821, he preached the same number of sermons, two of them in Salina, fifty miles west of Utica, and, the following day, a lecture in Paris, eight or ten miles south of that place; making from fifty to sixty miles of travel to meet an evening appointment, a few miles from his own home!

I have just mentioned 'an examination of Calvinism' given by Mr. Smith in the town of Western. There are some circumstances connected with that occasion that deserve a moment's notice. The Rev. Israel Brainerd, Presbyterian minister of Verona, delivered a lecture, some time in October, 1820, in the town of Western, in which he endeavored to establish the doctrines of the trinity, total depravity, election, and endless misery. Mr.

Smith chanced to be present, and after the assembly was dismissed was cordially permitted by the congregation to offer some remarks. To these Mr. Brainerd replied, and closed by saying, 'I do not fear the investigation of truth, and I am ready and willing to meet any of these gentlemen, at any proper time and place.' This was naturally enough construed as a kind of challenge, and was at once accepted. I believe Universalists have never declined taking up any glove which their opposers chose to throw down. But there seemed to be some difficulty in finding the 'proper time and place.' Mr. Brainerd would make no appointment. Soon after, he gave notice that at his next lecture he should examine a work of Mr. Kneeland, but fixed on no time even for this. Meanwhile, a counter examination was proposed, and notice was given that on Thursday, the 28th of December, 'an examination of Calvinism' would be held in that place. This seems to have determined Mr. Brainerd, who gave notice that his examination of Mr. Kneeland's definition of *hell* would be given on the preceding Tuesday. I have in my possession a copy of a letter addressed by Mr. Smith to the Rev. Mr. Coe, of New Hartford, in relation to the examination of Calvinism; and, as it shows the manner in which our pioneers labored, I shall here introduce it. It is dated Dec. 21, 1820.

'DEAR SIR: The following is an extract from a letter 'received a few days since from P. Rudd, Esq., of West-'ern. "A meeting is appointed at the school-house near 'Mr. Elmer's, in Western, the last Thursday in this 'month, at nine o'clock, A. M., for the purpose of examin-'ing the doctrine of Calvinism. You are invited to attend,

'and to notify other brethren in the ministry, as far as 'convenient; and also to invite the advocates of said doc- 'trine to give their attendance, if they should see fit." I 'have therefore taken this method to give you informa- 'tion of the meeting and its objects, believing that you 'will not suppose me actuated by any improper motives 'in so doing, and also to solicit your attendance, if con- 'venient.

'With due respect and esteem, I am yours in the 'Gospel.

'REV. NOAH COE.'

In due time the examination of Mr. Kneeland's views of hell took place. Whether Mr. Brainerd had any knowledge of the subject does not appear, his whole aim having obviously been to misrepresent, and not to refute, Mr. Kneeland. The latter had defined *hell* to mean, in the original Hebrew and Greek, literally the *mansion of the dead;* and figuratively, *darkness*, or *sorrow of mind.* All this Mr. Brainerd overlooked, or wittingly neglected, and labored industriously to make the audience believe that Mr. Kneeland appropriated the word exclusively to the *grave.* All this time, Mr. Smith, with Kneeland's book in his hands, sat directly before the speaker; and no sooner had he finished his examination, as he called it, than Mr. Smith produced the book, and gave Mr. Kneeland's opinions in his own words. The effect was tremendous. There was no mistaking the feeling of the audience. They saw the trap into which the poor man had fallen; but he had placed it himself, and there seems to have been little pity for him. His recklessness and dishonesty had defeated his own purpose. He went to Western, saying

he 'had understood there were a number of Universalists in that place, and he had come to clear them out.' But he went back defeated and crest-fallen, rather than a victor.

The following Thursday the examination of Calvinism took place. Mr. Smith, it is presumed, was the principal speaker; but whether any advocates of that system attended to defend it, does not appear. We can very well conceive how the subject was handled. He took for his text, on the occasion, 1 John 4: 1,—'Beloved, believe not every spirit, but try the spirits, whether they are of God; for many false prophets are gone out into the world.'

The following incident seems to me well worthy of being preserved in this memoir. It was so singular, and made so pleasant an impression on Mr. Smith's mind and heart, that it should be regarded as a sunny spot in a life that oftener experienced opposition than encouragement. In company with Rev. Pitt Morse, he was on his way to New England, to attend the General Convention. That body was to meet in Claremont, N. H.; but they took the occasion to visit Massachusetts, and returned by the way of New Hampshire. They spent the first Sunday in the month at Hudson, where Rev. D. Pickering was then located.

'It was on a beautiful and sunny morning of one of 'the first days in September, 1820, that, accompanied 'by Br. Morse, we left Hudson, and proceeded quietly 'and leisurely towards Claverack. The full bounty 'of the season, poured from the overflowing hand of 'Eternal Beneficence, was everywhere perceptible, and 'could not fail of exciting the consciousness of the care 'of our heavenly Father; and with this consciousness

'came the recollection of the dependence of the whole 'animal creation upon the plan and operation of that sys- 'tem of providence which rolls round the seasons, and 'accompanies each with its appropriate benefits and enjoy- 'ments. And with these impressions came also the warm 'and devout feelings of gratitude to the "Father of mer- 'cies," for the displays of his paternity in the gift of his 'varied and universal bounty,—a munificence that "satis- 'fies the desire of every living thing."

'The treasures of thousands of orchards on the right 'hand and on the left, and especially the peach-trees, 'which were bending to the earth beneath the burden of 'their fruit, crowned the labors of the husbandman, and 'taught him the great lesson of the goodness of God. 'Peaches are not produced in some sections of our coun- 'try, and especially in that whence we had come. To 'obtain a few dozen was therefore an object of some im- 'portance, for which efficient means were soon adopted.

'A substantial brick house, situated a short distance 'from the street, yet not separated from it by any enclos- 'ure, and which appeared to have been occupied as a tav- 'ern, with the appendage of a fine yard of peach-trees 'adjoining, furnished every facility of approach, and every 'reason to hope for a favorable answer to our humble 'request. Approaching the door, Br. Morse alighted 'and applied the knocker, while it devolved on his com- 'panion to remain in the carriage and hold the horse. In 'a moment the door was opened, and a venerable female, 'whose head was frosted by full seventy winters, plainly 'dressed, but active and intelligent, appeared, and in a 'dialect strongly tinctured with German asked what was 'wanted. The request was put in form for a few peaches.

'Her natural and national kindness would not suffer him 'to go unaccompanied. She would go with him, lest he 'should not find the best fruit. While gathering it, Br. 'Morse, who had some knowledge of German, addressed 'the inquiry to her, in that language, whether she was 'not German. To this the characteristic *Ya* was 'responded, and the question retorted, how he came to 'understand German. She was answered, "with a view 'to read the Testament." "Then you are a *Domine?*" 'The moment this was admitted, he was further asked, '"of what denomination?" His reply was prompt, though 'it was foreseen that the good old matron might be shocked 'at its annunciation, "of the Universalist." "My God!" 'she exclaimed, greatly agitated; and in a dialect half 'English, half German, inquired, "who is with you?"

'On being informed, she rushed out through the gate, 'and approached the carriage, talking to herself, half 'German, half English, with a rapidity and earnestness 'altogether beyond our powers of comprehension, and 'repeatedly exclaiming, "The Lord bless ye!"

'In this strain, she proceeded to inform us that she had 'previously learned from some source that there were two 'Universalist preachers bearing our names; and that, on 'hearing them, she was assured we were the persons. 'She laughed, and wept, and blessed God, and implored 'his benediction upon us. She said, "I have believed 'this glorious and blessed doctrine, these thirty years. 'Yes, this poor old German woman, all alone, has found 'this blessed truth in her German Bible." Her heart 'was full, and it might truly be said that her faith ena- 'bled her to "rejoice with joy unspeakable and full of 'glory." She told us of her isolation from the world of

'believers around her for so many years, of the trials she 'endured, and of the hopes by which she had been sus- 'tained. And what an impressive lesson did she give us, 'and was constantly giving to the world, in the steadfast- 'ness of her faith! She had believed in the final resti- 'tution more than *twenty-five* years before it was preached 'in the city of Hudson, and several years before it was 'preached in the state, except a few discourses in the city 'of New York. But of this she had never heard; and 'the first knowledge that she ever received of the exist- 'ence of a people of like precious faith, and who could 'sympathize with her, was when the society was estab- 'lished at Hudson, some four years previous.

'There is a moral grandeur in the exhibition of such 'integrity of soul which secures our deference, while it 'excites our admiration. This "poor old German woman," 'as she was pleased to call herself, was the mother of one 'of the most respectable families in the county of Colum- 'bia. Her talents, moral courage, personal worth, and 'uncompromising fidelity to her principles, altogether 'constitute a character of which her descendants may 'justly be proud. May they profit by her example. 'The mere independence of soul with which she main- 'tained her principles, during a quarter of a century, 'without the encouragement of human sympathy, is 'worth more than an eternity of slavish conformity to 'prescriptive Orthodoxy, or a selfish accommodation to 'opinions which are acknowledged rather than believed.' The name of such a woman should be known; it was Mesek.

On this little excursion, Mr Smith spent a Sunday in Attleborough, Mass.; gave an evening lecture in the city of Providence; another at Stoughton; preached in both

the Universalist churches in Boston; attended the General Convention at Claremont, N. H., where he preached one of the discourses before that body; returned by way of Barnard, Vt., and Greenfield, New York, at the former of which he spent a Sunday, and favored the latter, as well as Herkimer, with a lecture. This journey occupied just one month, during which he must have travelled more than seven hundred miles, and preached thirteen sermons, and Mr. Morse two more in his presence.

In March, 1821, he visited Otsego county, and preached several times, as at Cooperstown, Fly-Creek, &c. He mentions this journey in a letter to his father, and makes some observations upon it which I must repeat.

'Next week,' he says, 'I am going to Cooperstown; an 'engagement which I am very sorry I have made, as I 'must waste the time that I want for other purposes. 'It is very surprising to me that I cannot be still when 'the opportunity is offered. But I travelled so long that 'I am never so happy as when preaching the Gospel from 'house to house, as well as publicly. My health is rather 'better; but I trust I shall be willing and ready to go 'when my time comes.'

I doubt not the fact was stated here in its simplicity. To be in motion was a law of his nature. Besides, he was so full of the spirit of the Gospel that he found his chief happiness in preaching.

This year was one of great interest to Mr. Smith. He had returned from Otsego county a few weeks only, when, at the close of April, he was called to Jefferson county, to attend a religious discussion between Rev. Mr. Evarts, presiding elder of the Methodist church, and Rev. Pitt Morse. A remarkable revival of religion had occurred in

Henderson, and, without any labors of a Universalist minister, had resulted in the establishment of Universalism, and the formation of a respectable society in the neighborhood. In the autumn of 1820, Mr. Morse became their minister, and affairs were wearing a most encouraging aspect. It is not to be supposed that such a series of events, so favorable to the spreading heresy, would be suffered to pass without calling forth a share of opposition among those of 'the contrary part.' Out of no inconsiderable strife there ultimately grew the debate of which I have spoken. Alone and unsustained, save by the truth which he maintained, he naturally felt a desire for the presence of some friend in whose counsels he might confide; and there was no one within his reach better qualified for the task than Mr. Smith. The debate, I ought to remark, was continued for several days, under certain rules adopted for the purpose, when suddenly Mr. Evarts refused to adjourn at noon, according to the rules, for an hour's intermission. The house was divided. Mr. Morse, and those who were for adhering to the rule, went to dinner; while Mr. Evarts and his friends remained, passed a vote that Universalism had been triumphantly refuted and exploded, declared the debate closed, and left the church. It may be seriously doubted whether this triumph of Methodism was very signal. It had a look marvellously like that of defeat and inglorious flight. But that may be a mere matter of taste. Having no further debate on hand, the congregation resolved on having a sermon, and Mr. Smith preached from 2 Sam. 23 : 3, 4. While in this vicinity, he preached several times at various places, as at Brownville, Watertown, and in several neighborhoods in Ellisburg.

The following anecdote, connected with this discussion, is amusing, and, at the same time, shows Mr. Smith's ready apprehension of human character, and his pungent method of meeting and turning back what he regarded an insolent interruption of an earnest debate.

'On the afternoon of the first day of the debate, an 'incident occurred which serves to show the method by 'which, in the absence of other means, the opposers of 'Universalism would prevent the public from hearing the 'arguments and proofs adduced in its support. Among 'the persons in the gallery, and as near the pulpit as the 'seats would permit, was seated a genuine son of Metho- 'dism, whose noisy aspirations remained in profound 'quiet while Mr. Evarts was speaking, but which succes- 'sively and uniformly broke forth in groans so strong and 'protracted as to put all other sounds to flight, the moment 'that Mr. Morse began to speak. After observing that 'these paroxysms occurred at regular intervals, and only 'when Mr. Morse was speaking, I suggested to him the 'propriety of rebuking and silencing the offender. This 'he deemed problematical, as he recognized the man, and 'presumed it would be thought an attempt to repress the 'influence of the spirit of the Lord. Having satisfied 'myself that he was actuated by a very different spirit, 'the moment he again commenced groaning, I fixed a 'steady look on him, and after fairly looking him down, 'asked whether *he was ill*, adding that if he was, he 'should be taken to the public house, as it was no place 'there for a sick man. This was effectual, and the poor 'fellow remained quiet during the remainder of that day, 'and several days afterwards.'

At the end of May he attended a public conference in

Minden, Montgomery county. A Mr. Devendorf, of Oswego county, had solicited Mr. Smith to visit his brother, residing at the former place, and preach the Gospel there. It happened that Mr. Smith could not conveniently go, and Mr. Lisher filled the appointment, and preached several discourses in the neighborhood. The settlement was Dutch, and, like matter-of-fact, sensible people, they were not only anxious to hear more of this new doctrine, but also desired an appointment at some future time, when their own *Domine* might be present, 'not for debate, but for the purpose of having one or 'more discourses delivered by each of the parties, explain-'ing and vindicating their respective doctrines.'

'The proposed meeting,' continues Mr. Smith, 'took 'place on the last week of May, and was attended by one 'Dutch Reformed, one Presbyterian, and two Universal-'ist clergymen. Notice had been extensively circulated 'in the vicinity, and a multitude that would have filled 'several of the largest houses in the neighborhood assem-'bled at an early hour. There was no church, but there 'was a spacious barn, "swept and garnished" for the 'occasion; and here the public services commenced at *nine* 'o'clock in the morning. Mr. Lisher, by arrangement, 'delivered the first discourse, in support of the doctrine of 'universal purity and happiness. He was immediately 'followed by Mr. Woodruff, a Presbyterian, who urged, 'in a very candid manner, the usual objections to Uni-'versalism, and labored to prove the doctrine of endless 'misery. In the afternoon, the writer of these notes 'delivered the first discourse, in which he reviewed the 'preceding sermon, answering the objections and adduc-'ing arguments and proofs in favor of universal salvation.

'And he, in turn, was succeeded by Mr. Waack, the 'Dutch Reformed minister, who said but little or nothing 'on the subject at issue.

'Thus ended the services of the day. Everything was 'conducted in the most friendly manner; and the large 'congregation, which had listened to *four* long discourses, 'occupying nearly *six* hours, dispersed without betraying 'fatigue, and expressing the utmost gratification. The 'future could alone determine the results. And that 'future, in due time, did determine. Some twelve or fif- 'teen years afterwards, a respectable society of Universal- 'ists was organized, and a neat and convenient church 'erected for the use of the congregation in Minden. And 'the recollection of the meeting in the barn is yet 'cherished among holy thoughts, and as one of the instru- 'ments by which captive souls were made free.'

It is to be regretted that instances like this, of open and honest dealing in relation to a subject of the highest importance, should not be more frequent. Truth has not much to fear in any fair conflict; and he who is afraid to trust his faith in such a warfare betrays his inward doubts of its truth. The man is to be pitied, whatever his name or sect may be, who holds opinions in religion, which, like a sickly child, are not to be trusted abroad, and can be preserved in existence only by perpetual nursing.

In June, of the present year, Mr. Smith attended the Western Association, which held its annual session in New Berlin, Chenango county. The Sunday previous he spent in Bainbridge, at the southern extremity of the county. In September he was present at the dedication of the new Universalist church in Otsego, at a little village called Fly-Creek, three miles west of Cooperstown.

'The dedicatory sermon proper,' says Mr. Smith 'was 'delivered by Mr. Stacy, by far the most efficient minis- 'ter in the state, and who had literally "borne the burden 'and heat" of the labors of some *seventeen years* in the 'neighboring region. The plan and subject of the dis- 'course were every way worthy of his head and his 'heart; and the intensity of his feelings, as he reviewed 'the past and contrasted it with the then present time, 'while it affected his utterance, reached a chord that 'vibrated in sympathy through every part of the attend- 'ing congregation. It was, indeed, a proud day for the 'society in Otsego, and for the denomination in central 'New York; and the multitude of believers who par- 'ticipated in these services went to their homes with 'renewed and more confirmed hopes of prosperity, and 'with brighter visions of the future triumph of universal 'grace.'

As early as 1818, Mr. Smith had commenced a course of lectures in the village of Clinton, where resided several influential members of the New Hartford society. They had been continued, at irregular intervals, up to the present time, and had produced the desire and resolution to erect a church for the accommodation of a respectable number of believers, in this beautiful village. The liberality of one individual, Joseph Stebbins, Esq., enabled the friends to realize their wishes. The work was commenced, and when money was wanting, his unfailing purse was open to supply the demand. The house was of brick, fifty-two by forty feet; and, when completed, was probably the handsomest edifice of the kind, belonging to the denomination, within the State of New York. It was called 'The Free Church,' and is, by the articles of com-

pact, and the title to the ground on which it stands, free for the use of all sects of Christians, when not in use by its proprietors. The slips, or pews, are also free to all comers. Having myself seen and felt the serious inconveniences attending such arrangements in this very house, I cannot omit some remarks of Mr. Smith respecting them.

'Whether this practice of having the seats free, in a 'well-furnished church, is peculiar to Universalists, is not 'known; but it was once the rage in that denomination, 'and still prevails in many parts of the state. In some 'places, where the practice has been abandoned, it has 'been with the greatest reluctance; and in others, where 'it never obtained, there are individuals whose feelings 'are perpetually disturbed because the slips are not free. 'It annoys them almost beyond endurance, when a stranger 'waits for a pew-door to be opened; or to see the sexton, 'if there be one, walk half the length of the church to 'seat a neighbor from some other congregation.

'But whatever may be said in favor of free churches, 'several results follow from the practice which it is at least 'very desirable to avoid. In the first place, a free house 'is never properly taken care of, nor suitably furnished. 'No person or family has an interest in any particular 'part, and certainly no one has a right to the whole. It 'would be deemed an unpardonable assumption for any 'one to trim or cushion a seat for his or her own accom-'modation, however uncomfortable it might be to occupy 'for successive years a bare and narrow board. Nor is 'there any very powerful inducement to keep the free 'church respectably clean; and the congregation that will 'carpet the aisles, and once in four or five years brush

'the dust and cobwebs from the pulpit and altar, deserves 'special commendation.

'In the next place, the expense of supporting a meeting 'where the seats are free always falls, and falls heavily, 'upon a few individuals, who are compelled to pay, out of 'all proportion, for the attainment of an object in which all 'are, or ought to be, equally interested. Instances, and not 'a few of them, could be named, in which individuals have 'paid from thirty to fifty dollars per year, while others, of 'equal means, contented themselves with four or five dol- 'lars, or even nothing. Now, were the pews sold subject 'to a moderate tax, or rented from year to year, they 'would be fitted up with some reference to comfort, and 'would receive more attention; more regard would be had 'to neatness and appearance, the expenses of the society 'would be equalized, and fall less oppressively upon a 'few, and the true friends of the cause would be better 'known.'

The church in Clinton, which marked so strongly the progress of the denomination in this region, was completed in the autumn, and dedicated by appropriate services on the 14th of November, 1821, on which occasion Mr. Smith preached a sermon from Prov. 9: 1, 2. It was an elaborately written discourse, and was published. From this time regular services were held by him alternately in New Hartford and Clinton. Another church was erected, the same year, and completed at nearly the same time, in Madison, Madison county, thirteen miles south-west from Clinton. The dedication of this, however, did not take place till the second of January, 1822. Here Mr. Smith again preached the dedication sermon, from 2 Chron. 6: 41.

About this time he received an invitation to visit Prov-

idence, R. I., with reference, as is supposed, to a settlement; but, owing to the increased demand for his labors occasioned by the establishment of the society in Clinton, he was obliged to decline the invitation.

The following year passed in perpetual labors, as this had before done. Besides preaching occasionally in all the surrounding region, at the close of June, 1822, we find him for a single Sunday at Salina, and in the evening at Manlius Square. Returning thence, he spent a Sunday in his own church, and gave a lecture at Sanquoit in the evening. On Wednesday and Thursday, the same week, he attended the organization of the Cayuga Branch Association, at Auburn, and on Friday delivered a lecture at Scipio, ten or twelve miles south. From Auburn, where he preached the following Sunday, he went immediately to Watertown, Jefferson county, and was constantly employed for a week or ten days in that town, Brownville, Sacket's Harbor, Ellisburg, Hudson, and Adams.

In September of this year, Mr. Smith made a ministerial exchange with Rev. Mr. Pierce, Unitarian minister at Trenton, Oneida county.

'This was the first exchange, beyond all question, that 'ever occurred between a Universalist and a Unitarian, in 'the state; and it was brought about by the circumstance 'that we were mutually acquainted with each other's con-'gregations. I had grown up from boyhood under the 'eyes of a number of the members of his society, and had 'often met them at funerals and on other occasions, after 'entering the ministry. Most of these I knew to be Uni-'versalists, and they had kindly requested me to exchange 'with Mr. Pierce, should an opportunity ever occur.'

The result of this exchange was not so favorable as was desired. Mr. Smith found the prominent members of the Unitarian society Universalists, and Mr. Pierce used his influence to convert the Universalists to Unitarianism.

'He urged that the name *Universalist* was particularly 'offensive to the dominant sects; but that, by adopting 'that of *Congregationalist*, or *Independent*, we should 'escape the odium at present incurred, without implying 'any compromise of principle, or change of customs and 'institutions. In one word, it was an attempt to win us 'to become in character and practice Unitarians. And 'all this, while he could not number more than *three* 'Unitarian congregations in the state, while we had about '*fifty*, each of equal power, numbers, and respectability. 'As a matter of course, the insinuation that it would be 'good policy to change our name to secure respectability 'gave offence, and I received instructions to decline any 'future exchanges. This feeling was general in the soci-'ety; and even the deacon, formerly a Unitarian cler-'gyman, was indignant at what he called an arrogant 'affront.'

It is certainly very odd that any man, or class of men, could in matters of religion adopt and act upon nice *policy*, instead of making *principle* the guide of their actions. We are Universalists; we take our name from the distinguishing feature of our faith; nor can we bring ourselves to feel any shame in being known as what we are. We do not regard it as a sin against God or man to believe in universal salvation. We believe it to be what all good men pray for, and what God himself wills. Why, then, should we blush to acknowledge ourselves Universalists?

Should we be better, worthier, more deserving of the favor of God or the approbation of our fellow-men, if we were to assume some other name, and 'sail under false colors'? This was the second instance in which Mr. Smith came directly in contact with Unitarianism, and in both the impression was unfavorable. But as the subject is here introduced, and as Mr. Smith and several other clergymen in New York have been supposed by some of our eastern brethren to be unfriendly to the Unitarians, I shall take the liberty of introducing a passage from his Historical Sketches, in which he very freely and yet candidly expresses his own opinions and feelings on this subject,— feelings and opinions in which I believe the great body of the denomination at the present day fully sympathize. This passage was written in 1848, and expresses his latest thoughts on the whole subject.

'Such, with little variation,' says Mr. Smith, after giving the account above referred to, 'the position of the two 'denominations has remained in New York, until within 'the last few years; and there is at the present time a 'very manifest disposition in both parties to cherish a more 'cordial sympathy, and promote a closer intimacy. For 'this there are doubtless several reasons which did not 'formerly exist; or, if they did, were less obvious, and 'consequently not so well understood. Unitarians have 'learned to feel more respect for Universalists, whose rap-'idly increasing numbers, respectability and influence, are 'giving them a place among the most powerful religious 'sects in the Union. And while it is known that in 'nearly all the great matters of doctrine the two denom-'inations maintain similar views, Unitarians may very 'naturally and consistently feel that they have nothing to

'fear, and possibly something to hope, from a more obvious 'alliance with Universalists.

'On the other hand, Universalists have not felt so much 'charity for Unitarians as they otherwise would, because 'the latter have generally and studiously suppressed their 'own views of the ultimate extent of salvation, and have 'misunderstood and sometimes reprobated the opinions 'of Universalists. But circumstances have occurred 'among Unitarians which have led them to explain more 'definitely their theology, and from which it appears that 'they are constantly tending to the doctrine of universal 'salvation. It has already become "the religious philos- 'ophy" of some eminent ministers, and may become a 'matter of religious faith with all. Exchanges have con- 'sequently become more frequent; but they should usually 'be regarded rather as ministerial courtesies than denom- 'inational acts.

'In conversation with Mr. Pierce, I requested him to 'point out the particular Scripture proofs on which he 'relied for support of the doctrine of destruction.* He 'replied, in substance, that there were a number of pas- 'sages, both in the Old and the New Testament, which were 'generally quoted as such proof; but that he did not rely 'on any of them, for that purpose. He was satisfied that 'some of them had no relation to the subject of man's 'final destiny; and that some others, and perhaps all, 'were so highly figurative or symbolical, as to render

* He rejected the doctrine of endless misery, but maintained that all adults, who died in a state of unreconciliation, would be raised from the dead, judged and punished on the earth, till they had expiated their sins, and would then be *annihilated*, — that is, as he expressed it, would die the *second death*.

'their meaning uncertain. But, although he would not 'fix on any one passage as direct proof, he still considered 'the annihilation of the wicked as the general doctrine of 'the Scriptures. I then asked him, in case he had 'requested me to name some passage in proof of the final 'salvation of all men, and I had answered that I placed 'no reliance on any single text, whether he would consider 'me justified in merely inferring a doctrine of such vast 'importance? He smiled — and here the discussion 'ended.

'How far the preceding is to be regarded as a specimen 'of the kind of intercourse between Unitarians and Univer- 'salists in other parts of the Union, we are not prepared 'to say; but there is reason to believe that until within 'a very few years it has been very similar in character. 'Unitarianism has assumed that it embodied all the learn- 'ing, refinement and respectability, of the two sects, and 'that all the weight of public odium was on the side of 'Universalism. This has been so long asserted, that it 'is undoubtedly believed; but it was not admissible with- 'out qualification. It is cheerfully admitted that the 'Unitarian clergy are generally better educated than Uni- 'versalist ministers; but we have had, and still have, a 'number of highly-cultivated as well as talented men in 'our ranks. And, with respect to the odium attached to 'Universalism, great as it has been and yet is, it is by no 'means greater than is attached to Unitarianism. Of the 'two sects, ours has always been regarded as the more 'frank and manly in the expression of its doctrines, while 'not a few of the dominant sects have looked upon Unita- 'rianism as a convenient name to cover much secret infi- 'delity.

'These perpetual assumptions of Unitarianism have had 'the effect to discourage all attempts at coöperation on the 'part of Universalists. We have learned, perhaps, more 'fully to rely on God and our own honest endeavors, 'rather than on any human aid. And, having been sus- 'tained and blessed in that reliance, it will be no easy 'task to win us to any acts by which we may be supposed 'to lean on any human arm. Nor is it at all desirable to 'coalesce with any religious party, however powerful or 'respectable, any further than the exercise of courtesy 'and the better charities of the Gospel are concerned. As 'denominations, we cannot come together on equal terms; 'and certainly neither party can desire a union on any 'other than terms of equality. The cordiality between a 'few preachers of the respective sects, however exemplary 'or praiseworthy, is far enough from the general feeling. 'The few cases to which we might refer — and we would be 'classed among them — are but exceptions to a common 'rule, and will exert no general or lasting influence upon 'the parties. And, while duty and sound policy require 'us to meet every overture with charity and courtesy, we 'must not be surprised to find principles at work which 'will widen the distance, rather than promote greater har- 'mony and concert, between Universalists and Unitari- 'ans.

'One of the fundamental reasons why the two denom- 'inations will not and can not coalesce is the difference 'of their views respecting the propriety and necessity of '*preaching* the doctrine of the final holiness and happi- 'ness of all mankind. Unitarians have all along ap- 'proached this subject with singular caution, if not with 'apprehension. And, although they have assigned rea-

'sons for this which were doubtless satisfactory to them-
'selves, still they are such as never can satisfy the mind
'or conscience of a decided and intelligent Universalist.
'For no rational Christian can be supposed to maintain
'the doctrine of the restitution who does not, at the same
'time, believe that it was taught both by Christ and his
'apostles. And, believing this, how can he doubt the
'propriety, and necessity, too, of inculcating it as one of
'the great truths in which mankind are most deeply
'interested? It seems to be one of those central facts
'to which a multitude of others converge, and which
'would, to a great extent, be meaningless, were this one
'stricken out of consideration. To what end has God
'instituted a system of emendatory punishments, if they
'do not infallibly terminate in the restitution? Why, in
'the operations of his own wise counsels, does the Deity
'so work upon all human wills as to bend them ultimately
'to entire submission to his own, if the final restitution of
'all was not contemplated as the result? In one word,
'did God reveal so important a fact that we might treat
'it as if it had never been made?

'It is reasonable to suppose that it was a part of the
'divine plan to make us acquainted with the fact of our
'own ultimate reconciliation, and consequent happiness.
'And the conviction of this touches and softens the heart
'of the disobedient, with a power and an efficacy unknown
'to any other influences. It inspires hope in the bosom
'of despair, and wins the most obdurate and reckless
'prodigal back to his Father and his God. Any and
'every religious theory that does not embrace this view
'— or, embracing it, studiously keeps it out of sight —
'places more or less reliance upon the moral influence of

'the all but exploded system of terror. It is still resting 'on awful and indescribable inflictions as the basis of the 'soul's renovation, while it leaves the creature in all the 'uncertainty of doubt, whether his sufferings will or will 'not terminate. The whole system of Universalism is in 'advance of this theory. And, while it does ample jus- 'tice to the great lateral truths of Christianity, it never, 'for a moment, loses sight of this grand result of the 'divine economy,—the purification and happiness of the 'entire human race. Universalism contemplates, in the 'process, the moral renovation of man, his gradual but 'sure elevation in divine knowledge, and his everlasting 'advancement in virtue, holiness and bliss. This is the 'grand issue of the absolute paternity of God, the ulti- 'mate purpose of Christ's mission on earth, and the glo- 'rious destiny of man. And can this, with all its legiti- 'mate influences, be regarded as of no particular moment, 'of quite too little interest to poor erring man to merit 'occasional mention in a sermon ostensibly delivered for 'the purpose of making known the designs of God, and 'enlightening and edifying mankind? No Universalist 'can ever admit this, and none ever will.'

While I agree most cordially with Mr. Smith in these remarks, I doubt whether he has given sufficient prominence to the influence of mere *social position* on the relations existing between Unitarians and Universalists. Unitarianism unfortunately, as it seems to me, took its rise in this country among those distinguished, in fact, or, at least, in their own opinion, for their wealth, learning and refinement. It spread at first in secret; and, when it had made sufficient progress, came forth as a refined and fashionable religion, fit for men of wealth and taste.

It gathered around it those who sympathized with its spirit; and the character it first assumed it has retained to the present hour. It was never a religion of 'the common people.' It never interested the masses; never caused the great heart of humanity to beat quicker, or to feel more deeply. Attempts have been made, but in vain, to bring it down within the sphere of common thought and common sympathy. It is too philosophic, too distant, too cold, for this mission. At the same time, it has the honor of having nurtured many lofty minds and pure hearts. The venerable seat of learning which it has so long controlled has given it a character which it could not otherwise have attained; but, in giving an education, it has too generally made elegant scholars, rather than profound thinkers, and has not unfrequently given a certain sameness in manners, modes of thought and speech, which betray too much of the alma mater, and too little of the original man. But, with all our differences, there is much reason for cultivating mutual kindness and good will. Though not moving in the same plane, we are, to some extent, certainly laboring for the same end.

Towards the close of the present year, an interesting correspondence was opened between Mr. Smith and the Rev. William Worrall, of Glasgow, Scotland. It gives us a view of the tardy methods of intercourse in operation thirty years ago, when we are told that a letter from Mr. Worrall, dated July 31st, did not reach Mr. Smith till late in November; and we are assured that this was by no means a passage of extraordinary length. No steamers then traversed the Atlantic. I hardly know, indeed, whether regular lines of packet-ships had been established between the two countries. As yet, I think, business

was done on such transient merchant vessels as chanced to be up for a foreign port.

What gives to this correspondence its chief interest at the present day is the statistical information which it embodies. This, indeed, is nothing more than an estimate made by an individual, and under circumstances likely to admit material errors. With the best endeavors, nothing absolutely certain could then be known on many points of statistics. In one of his letters, Mr. Smith says:

'Besides the works above alluded to, we have, at this 'time, *eight* periodical publications,—*four* in New Eng- 'land, in as many states, *one* in Philadelphia, and *three* 'in the State of New York. Several of these are pub- 'lished weekly, others semi-monthly, one monthly, and 'one quarterly; furnishing means of instruction to those 'who, by their distance from any place of worship, or 'other circumstances, are prevented from attendance on 'preaching; and, indeed, giving to every class and denom- 'ination of readers an opportunity of judging for them- 'selves. I think it may be safely estimated that not less 'than *ten thousand* copies of these different papers are 'subscribed for, and in constant circulation, in the United 'States; and there is no state, district, or section of 'country, where they are not more or less known and 'read. Their effects are two-fold; they prevent the intro- 'duction and spread of partial and unworthy views of 'God and his salvation, and they establish the knowledge 'and faith of Him "who is good unto all."

'From the number of public papers devoted to the 'propagation of our sentiments, you will naturally infer 'the number of believers must be respectable. We have

'in the fellowship of the General Convention of Univer-
'salists about *one hundred and twenty* preachers, sev-
'eral of whom are respectable for their scientific and lit-
'erary attainments, and most of them men of good
'information and sound preaching talents,—all of them
'"ready to give an answer to every man that asketh a
'reason of their hope," and instrumental in establishing
'the truth of God. I am not in possession of any certain
'data by which to establish the number of separate soci-
'eties; but I think I may safely say there are more than
'*two hundred* in the United States. In the State of
'New York there are probably *seventy*. The number
'of members is very different in different societies; some
'consisting of several hundreds, and others of not more
'than fifteen or twenty. The circumstances of these
'societies are extremely various: some having houses of
'public worship, others none; some have stated and regu-
'lar meetings, while others are destitute of a regular
'ministry, but most of them increasing in numbers and
'influence. Nor is the number of regular societies the
'criterion of estimating the number of believers in the
'doctrine of universal purity and happiness. Many are
'scattered abroad, in single families, or under circum-
'stances which absolutely forbid their personal fellowship
'with any congregation of believers; and still more, per-
'haps, *secretly* enjoy our faith and hopes, who are *visibly*
'connected with other denominations of professing Chris-
'tians.'

This correspondence was continued, at large intervals, for three or four years, when it was finally terminated by the declining health and increased duties of both parties. Worrall was a young man of fine talents and great zeal,

and seemed destined to exert the happiest influence in promoting the truth of universal grace and salvation. But an untimely frost nipped the bud of so much promise; an early death removed from the field of labor one so well fitted to honor and advance the cause of humanity and of God.

Mr. Smith says above that there were eight periodicals in the United States devoted to the cause of Universalism. I am able to mention but seven. They were, the 'Universalist Magazine,' published weekly, in Boston, Mass., eight pages, quarto,— edited by Hosea Ballou; the 'Christian Intelligencer,' published quarterly, in Portland, Me., in thirty-two octavo pages,—Russell Streeter, editor; the 'Religious Inquirer,' published semi-monthly, in Hartford, Ct., in eight super royal octavo pages,— Richard Carrique, editor; the 'Christian Repository,' published quarterly, in Woodstock, Vt., in thirty-six duodecimo pages,—Samuel C. Loveland, editor; the 'Gospel Herald,' published weekly, in New York city, in eight royal octavo pages,—Henry Fitz, editor; the 'Herald of Salvation,' published in Watertown, N. Y., monthly, in eight octavo pages,—Pitt Morse, editor; the 'Philadelphia Magazine and Christian Messenger,' published at Philadelphia, Pa., monthly, in forty-eight royal octavo pages,—Abner Kneeland, editor. There seems to have been another periodical in the State of New York, but I have not been able to learn what it was. Mr. Smith says distinctly that there were *three*, and he could not have been mistaken.

The method of diffusing a knowledge of the truth by means of religious periodicals was at that time but

recently introduced. Under date of Aug. 10, 1822, the Universalist Magazine says:

'Four years ago there was not *one* work of this kind in 'America, conducted by Universalists. Previous to that 'time, however, there had been two such publications, but 'at different times. In 1802, "The Berean," the first 'work of the kind published in America, was commenced 'in Boston by a society of gentlemen, and published occa- 'sionally, in numbers of forty-eight duodecimo pages, till '1810, when the eighth and last number was issued. In '1811 the "Gospel Visitant" was commenced by the 'Southern Conference of Universalist Ministers, published 'quarterly, in Salem, Mass., in sixty-four octavo pages, till 'the end of the first year, and then discontinued through 'want of support; but was revived in 1817, by Rev. E. 'Turner and H. Ballou, and continued a year and a 'half, at the end of which it finally ceased, on account of 'want of patronage.'

This statement seems to be not strictly correct. There was a periodical published in New York as early as 1793, entitled 'The Free Universal Magazine;' but it probably existed only a single year, and exerted no considerable influence.

At the present day, a denomination of Christians that should neglect to employ so potent an instrument as the religious periodical press could hardly expect to make any progress. We wonder how, for near fifty years, our fathers managed their cause without — we may almost say — a single periodical to assist them in their work. How did they communicate the knowledge of their public acts? How did they diffuse their notices of public meetings, conferences, ordinations, and the like? It is obvious

enough that they did not rely on the press; and when such service is to be performed by other instruments, every man regards himself as a herald, or common crier, and the tidings fly with a rapidity and thoroughness scarcely equalled by our superior advantages. Mr. Smith gives us the following account of the mode of diffusing a knowledge of the public acts of our ecclesiastical bodies:

'The current method of making known the proceedings 'of our public bodies was by issuing a cheap pamphlet, 'usually an edition of five hundred copies; for as yet — '1820 — we had no denominational paper, the circulation 'of which, in the region of Associations, would be of any 'avail for giving general information. It became, there- 'fore, a standing rule of the Associations to provide for the 'publication of their minutes, which was usually done 'by collections made in the respective societies, and trans- 'mitted by their delegates. And these were precious 'documents, and they were read and carefully preserved 'for future reference. They were sent in small parcels to 'the resident clergymen, or clerks, of societies, and by 'them distributed among the respective congregations. 'And, as only a small proportion of the believers could 'obtain them, they were loaned, and passed from house to 'house, and were returned to the original proprietor, with 'as much care as would have been with the most import- 'ant publication in the land. They were of great im- 'portance to the denomination, as they constituted the 'only statistics on which unqualified reliance could be 'placed. These humble missives enabled us, by compar- 'ing the gain or loss noted at a given time with the num- 'ber at any previous period, to form a tolerably correct 'estimate of our progress and real strength. Above and

'beyond all this, there was an interest *felt* in the affairs 'of the denomination, which it will be difficult for many 'at this day to understand; and matters then deemed of 'great and even vital importance would now only excite 'wonder that they were ever so regarded. A better idea 'of these feelings, and the reasons for them, will be de- 'rived from considering how momentous were the move- 'ments and successes of the Christians during the age of 'the apostles, when compared with similar facts and 'events after the empire became Christian.'

Mr. Smith's estimate of the number of ministers and societies, above given, was no doubt the best he could make, and was probably an approximation to the fact. But we had at that time no register; and from the extent of territory embraced by the denomination, every one must at once perceive the difficulty of attaining accuracy. Mr. Smith says, as we have seen above, that the number of ministers in the autumn of 1822 was about *one hundred and twenty.* In the published minutes of the General Convention, held in Hudson, N. Y., 1821, I find a list of the preachers, both present and absent. Of the former there were *twenty-one*, of the latter *fifty-eight*, — making, in all, *seventy-nine.* It is to be presumed that this list was made up by Rev. D. Pickering, who prepared the minutes for publication, and accompanied them with a very interesting circular letter. It is impossible that this number could have been increased in a single year to 'about *one hundred and twenty;*' and I must leave the different statements as I find them, without the power of reconciling them, or correcting the apparent error existing between them. In the second volume of the Historical Sketches Mr. Smith says:

'The estimate given in the foregoing letter, of the 'number of Universalist preachers and societies, was made 'from the best means at command, and probably fell below 'the actual number. It was as high, however, as it seemed 'safe to state; as it was desirable to apprize our transatlan- 'tic brethren of our condition and strength, both for their 'information and encouragement. The location of our 'preachers and societies was tolerably well known, at that 'time, to all those who were at any pains to mark our pro- 'gress from year to year.'

It is a circumstance deserving of notice, in connection with this subject, that the names of clergymen set down as belonging to the State of New York correspond accurately with a list in my possession, made out by Mr. Smith, the year previous. I have a copy of a letter addressed by him to Allen Frazer, Esq., then member of the Assembly of New York, and dated Feb. 24, 1821, in which he gives, apparently on request, but for what purpose I know not, the names and residences of all our ministers within the state. The number was *twenty-five*, of whom five now remain, namely, Nathaniel Stacy, Job Potter, Pitt Morse, Oliver Ackley, and Samuel A. Skeele.

In the minutes of the Western Association for 1822, prepared by Mr. Smith, we find the numerical force of that association stated in form, namely: Sixty-two societies in fellowship, twelve churches, eighteen ministering brethren present, fifteen ministering brethren absent. One member, however, resided in Pennsylvania.

I have before spoken of the session of the General Convention at Hudson, in 1821, and of Mr. Pickering's circular letter. There were some circumstances connected with the adjournment of this body to that place, and with

its session there, which deserve a notice, and which bear a remote relation to the subject on which I have now been dwelling. The progress of Universalism in the State of New York was relatively rapid. It took its rise here, as we have seen, in 1802; and, in the lapse of twenty years, had diffused itself through almost the whole state. From a single preacher, at the first date, it had come, in 1822, to claim more than thirty; and from not a single society, it had grown to number no less than seventy.

At an early period in our history, it had been found desirable to form some home organization, which, in this distant region from the principal seat of our doctrine, should serve to unite the several members in a common body, and give them the highest efficiency. This feeling led, in the year 1805, to the formation of the Western Association, at first composed of only four or five societies and two or three preachers. This body at first embraced no specified limits, but may be said to have included, by anticipation, nearly the whole state. It became subordinate to the 'General Convention of the New England States,' and long retained that relation. As the cause prospered and the truth spread, new wants gave rise to new organizations, which took the name of Branch Associations, and held the same relation to the parent association that this itself did to the Convention.

No one is ignorant that, thirty or forty years ago, central and western New York was at an immense distance from New England. Even at the present day, I have observed that the geographies of many otherwise well-informed people, in the very heart of our modern Athens, do not extend westward much beyond the Hudson. Albany is known to be located on the western bank of that

modest little stream, and report has mentioned the name of a cordon of villages stretching onward toward some large ponds that lie near the setting sun. Utica, Syracuse, Auburn, Rochester, Buffalo,— these are little settlements scattered through a wilderness! If things are thus in the middle of the nineteenth century, what must they have been at the beginning?

The reported progress of Universalism in the State of New York seems to have been regarded, by many excellent brethren east of the Connecticut, with feelings of incredulity, rather than of surprise. They appear to have considered the whole country as a kind of Brobdignag, and to have thought that any association with its inhabitants must be attended with difficulties and danger. An instance of this feeling I shall copy from Mr. Smith, who recorded it, no doubt, for the amusement of the rising generation.

'Of the degree and character of sympathy, and of the 'motives and apprehensions, of many of the younger 'preachers at the east, relative to the brotherhood in New 'York, the following is an illustration. The Rev. Pitt 'Morse and the writer of these notes attended the meeting of the General Convention, at Claremont, N. H., in '1820. On our way thither, and while on a short visit 'in the city of Hudson, N. Y., we were instructed by 'the Universalist society to request the Convention to hold 'its next session in that city. In due time we presented 'this request, there being, it is believed, but one other application for the adjournment to — that at Warner, N. H. 'The respective claims of the two societies immediately 'became the subject of earnest and rather warm debate, 'several persons on both sides entering, with very com-

'mendable zeal, into the discussion. In the course of this 'debate, the Rev. John Bisbee, long since deceased,—prob- 'ably the best educated as well as one of the most gifted 'of the ministers of the denomination,—remarked, in his 'peculiar tone, and with very strong emphasis, that, for his 'part, he could "see no propriety in taking the convention '*away* to the city of Hudson. Why," said he, "I should 'as soon think of taking it to CHILLICOTHE!!"—at that 'time one of the most important towns in Ohio. This 'outburst was, of course, a matter of no small amusement 'to us New Yorkers. It showed how very easy it is 'for learned and even talented men to form incorrect 'opinions, and cherish in respect to them the most absurd 'and ridiculous, as well as deep-rooted prejudices; for 'this *far off* city of Hudson was more than *two hundred* '*miles* nearer Boston than to some of the societies in the 'State of New York. Of that simple fact it seemed 'impossible for good Mr. Bisbee and some others to form 'any proper conception.'

This gives significance, as well as makes intelligible, certain expressions in Mr. Pickering's circular letter. He says:

'So numerous are the societies west of the Hudson 'river, that it is clearly ascertained that the present ses- 'sion of the Convention has been held in the most central 'and convenient place for a general representation. In 'view of these truly encouraging prospects, you will feel 'under renewed obligations to increase your diligence in 'extending the knowledge to those who are still in dark- 'ness. * * For your encouragement to persevere in 'evangelical faithfulness, you are invited to compare the '*present* with the *past*, and reflect that, forty years since,

'a solitary individual,— Rev. John Murray,— whose 'memory we revere, and whose loss we deplore, began to 'scatter the hopeful seeds of truth and universal grace 'along the shores of the Atlantic. Although he sowed 'in tears, amidst the storms of persecution, yet he was 'preserved by Heaven to witness a joyful harvest as the 'fruit of his labors; and, like Simeon of old, was blessed 'with a peaceful departure, his eyes having seen the sal- 'vation of God. But we now behold the wilderness blos- 'soming as the rose. From the shores of the Atlantic to 'the margin of the Lakes Ontario and Erie, the doctrine 'of universal and impartial grace is spreading with a rapid- 'ity which is truly astonishing; and from the banks of 'the Delaware to the flowing current of the Penobscot, 'as well as along the extended plains of Ohio, thousands 'are rejoicing in the confidence of God as the Saviour of 'all men.'

At the last interview I had with Mr. Smith, previous to his death, when I spent several days in Buffalo, he related, with infinite zest, another anecdote illustrative of the singular narrowness of mind exhibited by some excellent brethren at the east in relation to almost everything belonging to New York and the great west. A clergyman from the Atlantic shore of New England was on a visit at Buffalo, when, one afternoon, he and his host, Mr. Smith, took a walk about the city, and particularly along the lake. I need not say that the harbor presented an interesting and even an imposing appearance. Many large steamers, and all kinds of water-craft, were lying by the wharves, receiving or discharging their cargoes. The lake spread out its broad expanse before the eye, which, in the distant west, recognized nothing but the beautiful

horizon, shutting down upon the bosom of the placid lake, that lay like a mirror under the summer sun. Our oriental friend looked at the scene with an evident feeling of wonder. 'How far do these vessels and steamboats go?' he inquired. 'Many of them to Chicago, a thousand or twelve hundred miles distant,' was the reply. 'What do they do there?' again asked our friend, with evident astonishment. 'They carry thousands and thousands of emigrants and other passengers, and immense quantities of almost every kind of freight.' 'And do they bring anything back?' This was too much for the nerves of Mr. Smith. 'Bring back,' said he, 'they bring more wheat and flour every year than Boston harbor ever saw!' 'Well, well,' said our friend, musingly, 'I never should have believed this, if I had not seen it myself!' And he returned to New England with notions evidently enlarged with respect to the magnitude of the universe, and possibly with an embryo thought that there were people who actually lived and moved and had their being out of sight of the smoke of Boston!

In October, 1822, on Mr. Pickering's resignation of the charge of the society at Hudson, Mr. Smith received a unanimous invitation to remove to that city, and assume the pastoral care of the church and society there. The letter of invitation was written by Gayer Gardner, and is couched in terms of high respect and confidence. He says:

'DEAR SIR: At a very full meeting of the Universal 'society in this city, on the 29th September, it was unan- 'imously voted that the trustees be authorized to invite 'you to the desk of this society on the first of January

'ensuing, and the trustees have selected me to write 'you on this subject; and be assured, sir, that it is with 'the sincerest satisfaction that I perform the duty allotted 'me. * * * In the name, therefore, of the society, 'I invite you to the charge and care of the church and 'society in this place, firmly persuaded that, although 'much and great good has been done by Mr. Pickering 'during his residence here, still much more remains to 'be done; and with confidence do the whole society look 'to you for its performance.

'As it respects the support of yourself and family, the 'society is abundantly able, and on that subject satisfac- 'tory arrangements can be made.'

This invitation was, in every respect, honorable to Mr. Smith. The society of Hudson had already become prominent among the best in the state. It had been paying six hundred dollars per annum, and therefore offered a far better location, in a pecuniary view, than the one he occupied at New Hartford. But Mr. Smith did not allow these considerations to influence his judgment, and he returned the following characteristic answer:

'G. GARDNER, ESQ.

'DEAR SIR: I have just received a communication, 'bearing your signature, and as the organ of the Univer- 'salist church and society in the city of Hudson, inviting 'me to the pastoral care of said society, on the first of 'January next. I will, without delay, lay your request 'before this society, and communicate the result. In the 'mean time, I have little expectation that it will be con- 'sistent with my engagements to comply with your

'request. I pray, therefore, that you will not permit the 'proposal to me to prevent your securing the labors of 'some brother in the ministry better qualified to discharge 'the duties of his vocation, and more worthy of the tokens 'of respect and esteem conferred on your obedient ser-'vant.'

This letter was dated the 10th of October. On the 16th he was at Albany, and addressed a brief letter to Mr. Gardner, to the following purpose:

'DEAR SIR: Agreeably to the notice which I gave 'in my recent communication to you, I laid your letter 'before the trustees of the society in New Hartford. As 'I suggested, they consider me under present engage-'ments to that society, and decline their consent to my 'leaving them. Feeling myself under obligations to that 'society, I am unwilling to leave them, and must decline 'doing so while they are unwilling to part with me. 'Assure yourself, sir, of my most grateful sense of your 'kindness,' &c.

About the time of this correspondence, Mr. Smith made a visit to Philadelphia, where he spent two Sabbaths, preaching, in all, ten discourses, in Lombard-street Church, and at the Commissioners' Hall in the Northern Liberties. Whether this was on an invitation to preach as a candidate for the place he subsequently occupied, I am unable to say, but infer, from a remark in a letter to Rev. Pitt Morse, in 1823, that this was the case.

His father's health, which had long been delicate, evidently declined during the winter of 1822–3, and, as

spring approached, gave unmistakable tokens that this revered parent was soon to exchange the corruptible for the incorruptible. During this time Mr. Smith did not leave his bedside, but, neglecting his appointments and duties in his society, watched with filial tenderness and care the last hours of a beloved father. In the book before referred to, in which he kept a record of his sermons, I find the following note: 'First, second and third 'Sundays in April, was attending on my father during 'his last sickness.'

In a letter to his friend, Rev. Pitt Morse, dated New Hartford, April 24, 1823, he says:

'You would sooner have heard from me, had I not been 'drawn from all other considerations by a most severe 'dispensation of Divine Providence. My earthly father is 'no more. He died the 16th instant. Please insert the 'following in your "Herald:"

'Died in Rome, New York, April 16, 1823, HOPE 'SMITH, father of S. R. Smith, aged 72 years and 7 'months. In life honest and industrious, patient in 'sickness, and resigned to the will of Heaven, he died in 'full hope of inheriting a happy immortality with all the 'family of man.'

CHAPTER VIII.

REMOVES TO CLINTON.

After a residence of almost five years at New Hartford, Mr. Smith removed, in the early part of May, 1823, to Clinton, and took up his residence here. This change in the place of his residence did not materially affect his relations to his society. The congregation in Clinton was originally a part of the New Hartford society; and, though they had erected a church, and maintained separate worship, yet they had, in many respects, been one people. They enjoyed the labors of the same minister. I do not know the reasons which induced Mr. Smith to remove to Clinton. It is probable, however, that the new society was becoming the larger and more important of the two; the village of Clinton was far more agreeable as a place of residence; and it should be added, that in several of the members of the Clinton society Mr. Smith found, during his whole life, the warmest and fastest friends. He continued his labors, as heretofore, in New Hartford, and went on with the same indomitable perseverance and unremitted toil as for years previous.

During the winter of this year, Mr. Smith received a pressing invitation to remove to Philadelphia, to take charge of the Second Universalist Church and society in that city. On its receipt, he addressed the following letter

to the trustees of the New Hartford society. It is dated February 4, 1823.

'BRETHREN: I have supposed it proper to lay 'before you the following statement, believing that you 'will act according to your opinions of my duty, as well as 'for my good. 1. All actual engagements between 'myself and this society will expire on the fourth Sun- 'day of the present month. 2. I have been formally 'invited to a connection with the Second Universalist 'Society in the city of Philadelphia. 3. That society has 'offered me one thousand dollars for my support, to be 'paid quarterly, in advance. 4. Feeling under obligations 'of gratitude for your repeated generosity, and continued 'friendship, I have felt it my duty to depend entirely on 'your pleasure in regard to my removal; and your judg- 'ment of the subject shall be the rule of my conduct.'

What immediate disposition was made of this business I do not learn, as I find no reference to the subject till some time after. Meanwhile Mr. Smith did not relax his exertions for the promotion of the cause in this region. The calls for ministerial labor were so numerous that it was quite impossible for him to answer them all. I have before me an original letter, sent him from Truxton, Cortland county. As it may be regarded as somewhat unique, but breathing the spirit of that time, I shall here insert it.

'*Truxton, Jan.* 25, 1823.

'REV. SIR: There is a number of worthy citizens in 'this vicinity who are anxious to have the doctrines of 'the Christian religion promulgated in their primitive

'purity in this county, and have, for some time, been 'endeavoring to find some person to preach among us 'who believes that all the divine attributes might shine 'conspicuous without the necessity of a portion of mankind's 'being consigned to endless misery. We have found this 'so difficult, that we have not yet been able to meet with 'one who was not already engaged elsewhere.

'Some friends in Madison county have recommended 'us to you. We therefore wish you to inform us, on 'receipt of this, whether it will be convenient for you to 'gratify our wishes; and if so, at what time it will be pos-'sible for you to come.'

This letter was signed by three individuals as committee. From the nature of his engagements, and the distance of Truxton from the place of his residence,— being about forty miles,— it will naturally be inferred that he could not easily comply with this request. But we find him soon after addressing Mr. Ballou, and soliciting the aid of some ministering brother. Under date of March 3d, he says:

'Perhaps no section of our widely-extended connection 'needs laborers so much as this. I have therefore ven-'tured to request you to send some one into this county. 'He might visit us in June, at our *Association*, and 'remain until the meeting of the *Convention*, in Sep-'tember.

'There can be no doubt of his receiving ample compen-'sation in gratuities from his hearers. Many places, now 'entirely destitute of the ministry of salvation, would 'thus be supplied, and prevent the current of opinion 'from being perverted into some other channel.

'We are not destitute of preachers of sterling worth 'and usefulness; but they are all employed, and so 'engaged that they have no time to devote to other places. 'A man of some experience would find himself instru- 'mental in doing much good by visiting us; and, by set- 'tling here, would be viewed as having strengthened our 'hands, and conferred a lasting benefit on those who now '"sit in darkness."'

Singular and even astonishing as it may seem, the want of clergymen here set forth, nearly thirty years ago, has existed to the present day. Great additions have, indeed, been made, since then, to our ministerial ranks; but the demand has increased with the supply, so that it may well be doubted whether there was ever a time when so many laborers were wanted as at the present moment. Although we have almost half as many clergymen in Oneida and Madison counties now as were then to be found in the whole state, still there are neighborhoods all around us wholly unprovided, and from which the Macedonian cry is perpetually sounding out, 'Come over and help us.' It is so in all parts of the state, and, probably, with some exceptions, throughout the Union.

The invitation to remove to Philadelphia had, as yet, received no definite reply. He had written Mr. Kneeland, then pastor of the First Society in that city, and given him some encouragement that he would, after some time, acquiesce in their wishes. The death of his father seemed to him to change the aspect of his duty; and he gave the society to understand that it would not be possible for him to remove. I have the copy of a letter addressed to Mr. Johnson and others, as committee, dated May 6, 1823, in which he says:

'BRETHREN: An attendance at the bedside of my 'earthly father, who is now no more, is the reason why 'your letter was not sooner received and answered. The 'intimation made by me to the Rev. A. Kneeland was 'not designed to operate to the exclusion of your endeav-'ors to supply your desk by the labors of any brother 'whom you might please to call. And, while I should 'have deemed it my duty to comply with your request, 'as far as it corresponded with the import of my letter, 'that compliance is now rendered *absolutely inconsistent* 'with my sense of duty to those who look only to me for 'the direction of their concernments. I beg permission 'to recommend Br. William Morse, now in Boston, as a 'most suitable person to fill your desk, and an amiable 'and intelligent man.'

Somewhat later,—that is, on the 26th,—he again wrote Mr. Kneeland, in relation to the same subject, and apparently in answer to one received from him subsequent to the date of the letter just presented.

'DEAR SIR: Yours of the 15th inst. is before me, and 'I now make a second attempt to answer it. You urge 'a kind of responsibility on my part which I confess I do 'not feel. My letter may contain a pledge which I did 'not intend, or my words bear a stronger character than 'I then suspected. I think my words were, "If you 'cannot *sooner* and *better* supply yourselves, I will come 'next winter." Now, I positively did mean that the 'society should try to do *both;* that is, *sooner* and *better* 'supply their desk. To this I have alluded in my letter 'to Mr. Johnson. I certainly did not anticipate the course

'that has followed; and, while I have been flattered by 'the preference given me, I feel mortified and humbled 'that it should have been exclusive.

'What you have suggested in regard to my removal 'is allowed to be reasonable and weighty; but I must 'thereby be taken from a little property which I cannot 'sell, and without the benefits of which I cannot live. 'My path of duty, therefore, seems plain. This society 'have now pledged themselves for my support; and, as 'I can attend on my mother, here I beg to remain.

'I can urge many reasons for this conclusion; two, 'however, are sufficient. I was not bred in a city; all 'my habits appertain to the country; and my preaching 'would not answer the high expectation which has been 'formed of it. Disappointment must, of course, follow. 'I therefore decline coming, under existing circumstances. 'Second, two men in whom I have the highest confidence 'are ready to come. Br. William Morse has been already 'recommended by me. I think him all you could wish. 'Br. A. Davis, late of Albany, who has also communi- 'cated with you, and who has visited me since the receipt 'of your letter, will visit you whenever desired. He is 'truly converted from Orthodoxy, and is a modest and 'sensible Unitarian Universalist. He has a young and 'small family, and, therefore, wishes a home; and, being 'a convert from a dominant sect, I could wish him to 'have a respectable one, as a kind of reward of his integ- 'rity and virtue in openly avowing his opinions. I 'informed him that I would not solicit you to call him, to 'the exclusion of Br. Morse; but that I would say I 'thought him worthy of your regard, and, perhaps, from 'his situation, having paramount claims to a settlement.

'Should you invite him, you will address him at *Utica*, 'and oblige me and him by sending me a copy of such 'invitation, to this place. He or Mr. Morse would either 'of them visit you immediately.

'Br. Davis, if called, will conform to the following par- 'ticulars. He will consider himself a Universalist. He 'will seek and maintain fellowship with the General Con- 'vention of Universalists. He will maintain an inter- 'change of fellowship and correspondence with Mr. Kneel- 'and. He will receive, and, on all consistent occasions, 'introduce to his desk, the preachers of our connection.

'Believing that either of these brethren will be more 'capable of promoting the interest and welfare of your 'church than myself, I beg to decline your call (which I 'shall ever recollect with gratitude), in their behalf. 'This will enable me to cherish, with filial piety and fra- 'ternal love, my friends in this county.

'Wishing you and those brethren whose repeated atten- 'tions and tokens of respect assure me of their friendship 'all the blessings of the Gospel, I am yours,' &c.

Immediately after the date of this letter to Mr. Kneeland, he received another from Philadelphia, making new propositions, and changing somewhat the aspect of their invitation. This is referred to in the following letter to his mother, dated May 28th. The duty he owed to her seemed paramount; and he was unwilling to take any step that should affect her happiness. In this letter he says:

'I have just received another request from Philadelphia, 'informing me that they will furnish a house at *one hun- 'dred dollars*' yearly rent, large enough for us *all*, and

'desiring us all to remove there. I wish you to inform 'me whether, if we can sell, you will go there to live. 'For my own part, I am more than half inclined to think 'it best.

'*May* 31. I should have sent this by mail, but Br. 'Field agreed to come and bring it; which he would have 'done, had he not been more unwell. * * I wish Maria 'would write me, by the bearer, what you think of going 'to Philadelphia, as I am much in earnest on the subject, 'and design to conform to your opinion about it.'

Of the further measures which resulted in Mr. Smith's removal to Philadelphia, I have few notices, till nearly two years after the present date. Meanwhile, affairs were going forward in Oneida county as heretofore. Nothing that related to Universalism, and, especially, nothing that was intended to affect it injuriously, was suffered to pass unnoticed. It is impossible to estimate the influence which a single individual, of Mr. Smith's character, is capable of exerting, in favor of any cause in which he takes a lively interest. With him, Universalism was not only the truth, but the most important truth. He recognized it as the gospel of God, and suffered no man in his neighborhood to assail it with impunity. His eye took in, indeed, the whole State of New York; and his heart beat in unison with the interests of the great cause in all sections, I might say, of the whole country. In a letter to Rev. Pitt Morse, then residing at Henderson, Jefferson county, dated in April, 1823, he says:

'I have lately received a pamphlet from your county, 'published by Capt. N. Norton. Your situation must be 'perilous, I think, when such men write, and write in 'such a *manner*. I hope, however, for the honor of our

'military establishment, that Capt. Norton is better qual-
'ified for a soldier than a divine. And, if his divinity is
'a specimen of that science in Jefferson county, I would,
'by all means, urge you to redoubled exertions to impart
'instruction to the mind of a wretched community.'

In the latter part of this year, a little pamphlet, now well enough known and understood, entitled, 'The Doctrine of Universal Salvation, in a Sermon preached and published by a Doctor of the Sect,' appeared in this neighborhood. The text was, Luke 2: 10,— 'Fear not, for behold I bring you glad tidings of great joy.' From the avidity with which it was seized by the opposers of Universalism, and the manner in which it was used, it may be presumed that it was its first appearance here. Two or three Orthodox clergymen in this vicinity actually preached it to their people. Among these was the Rev. Noah Coe, of New Hartford, and the Rev. Mr. Frost, of Whitestown. This gave occasion to Mr. Smith to write these gentlemen each a letter. Mr. Coe not only read it to a congregation, principally of young people, but, in introducing it, desired his hearers to consider him a Universalist *pro tem.*, and as such delivering his sentiments. In his letter to him, Mr. Smith says:

'I have too much evidence to doubt that you did read
'the above described scandalous production, and under
'circumstances similar to those named. I therefore take
'the liberty of suggesting to you the following considera-
'tions.

'Located as you are, you cannot be ignorant of the
'fact that Universalist preachers uniformly inculcate and
'enforce the necessity of *morality*, as the foundation of
'all *practical religion;* whereas, there is not a solitary

'instance of moral suasion, nor is the necessity of it even 'hinted at, in the whole of that production. Nor can 'you be ignorant that every Universalist publication 'which you have had the opportunity of examining (and 'your acquaintance with Universalists must have fur- 'nished opportunities) directly or indirectly teaches an 'intimate connection between holiness and happiness, and 'also between sin and misery. This, I presume, you 'cannot deny. And the sermons of our order which have 'been circulated in this neighborhood have uniformly 'inculcated a salvation from *sin* by conversion to *holiness*. 'How has it happened, sir, that, among the many ser- 'mons of this kind, you could never find it in your heart 'to read a single one to your hearers? And why, when 'a pitiful pamphlet ascribed to Universalists is obtained, 'but destitute of any features of religion or decency, did 'you insult modesty by reading it to a congregation of 'youth? Could you possibly believe that publication a 'specimen of Universalism, or that your hearers were so 'ignorant as to receive it as such? Your auditors well 'knew that Universalism taught an ardent piety towards 'God, and a virtuous affection for mankind; and that its 'professors were as respectable for morality as their 'reputed Orthodox neighbors. Nor could you, sir, 'believe that pamphlet to have been either written, deliv- 'ered, or published, by a Universalist. For you could 'not well be ignorant that it was spawned by a Calvinistic 'theological seminary, in Massachusetts, or produced by 'the prolific genius of some implicit believer of the doc- 'trines maintained in that institution. In either case, it 'furnishes but a poor defence of your *candor*, in announc- 'ing it as a Universalist sermon. It is a Calvinistic ser-

'mon; and evinces that its author would condescend to 'the lowest imposture, to bring into disrepute a doctrine 'which he feared to combat in an open and candid man-'ner.

'And, as the knowledge of these facts is diffused in the 'community, that community will fix the seal of merited 'contempt on the vendors of that vulgar and impudent 'fabrication. But, sir, there is another, and, if possible, 'a still more disgusting, feature in your conduct. It is 'matter of astonishment that any man professing Chris-'tian modesty, or making pretensions to common decency, 'should find himself equal to the task of reading, before 'a congregation of youth, the obscene hymn attached to 'that "pious imposture." That "hymn," as it is called, 'had already gone through at least *seventeen* editions, in 'its legitimate connection with a Calvinistic sermon writ-'ten by L. Haynes; and now, as if ashamed of even that 'connection, it is foisted into a new production, but with 'the same unworthy motive of scandalizing Universalists. 'You would blush for the nameless effrontery of that man 'who could be found presumptuous enough to read it 'before a congregation assembled for religious purposes; and still—"Thou art the man!"

'Thus, sir, it is well known, and the community will 'learn, that this reputed Universalist sermon is the work 'of a Calvinist; and that you had reason to believe it 'such; and that, in reading it as you did, you departed 'from the dignity of your profession.'

To the Rev. Mr. Frost he was still more severe. He says:

'Christian history furnishes a deplorable detail of the 'miseries brought upon mankind for the simple crime, if

'it be one, of differing from others in religious opinions 'and sentiments. I use the terms opinions and senti- 'ments, believing that moral habits, so far as affected at 'all by belief, have generally been *best* in those who were 'persecuted. It will not be doubted that the virtues of 'the early Christians were greater than those of the 'Pharisees, or the heathen. And you will agree with 'me that the Reformers were as exemplary as their per- 'secutors, the Papists. Indeed, as persecution is, in its 'very nature, a violation of the law of God, persecutors 'are almost necessarily *less moral* than the persecuted. '* * * The only method which Christianity can approve, 'for preventing a diversity of opinions, is to *convince* 'men that theirs are wrong and yours right. Now, in 'order to convince a person that his opinions are errone- 'ous, it is absolutely necessary to *know* what his opinions 'are. For it is surely very absurd to condemn opinions 'of which we have no knowledge; and it is something 'still worse, if, knowing, we *misrepresent* them. Now, 'sir, I assert, without qualification, that you have pub- 'licly misrepresented the doctrine of universal salvation, 'either through ignorance or design. This you did by 'reading, on the morning of the third Sunday in October, 'an anonymous and contemptible pamphlet, entitled, '"The Doctrine of Universal Salvation, in a Sermon 'preached and published by a Doctor of the Sect," from 'Luke 2: 10. This modern Orthodox foundling you 'produced as a sample of Universalist preaching, and a 'specimen of their doctrine. It might be charitable to 'suppose you did not know that the above-named pro- 'duction is not a specimen of Universalism; but this 'would be a reflection on your intelligence. For, if it is

'any part of your ministerial duty to oppose Universalism, 'it must obviously be your further duty to know what 'that doctrine is. But even this poor refuge is denied 'you. Your vicinity to Universalists, the great number 'of sermons and periodical publications in circulation, 'which state the doctrine and illustrate its principles, will 'hardly admit the possibility of your ignorance of its 'nature.

'But, sir, leaving your knowledge or ignorance of 'Universalism out of the question, there are other reasons 'why you could not have believed that miserable impos- 'ture a Universalist publication. Did you receive it at 'the hands of Universalists; or have you seen them dif- 'fusing it through the country? On the contrary, had 'you not reason to believe that it was produced at or in 'the vicinity of Andover, and by a Calvinist? Could 'you seriously doubt that the object of its publication and 'circulation was to stigmatize Universalists, by inflaming 'popular prejudice; and were you not in possession of 'facts in relation to it which fully convinced you that it 'was a "pious fraud," designed to impose on the credu- 'lous, to foster party zeal, and gratify the malignant 'spirit of bigots; and, finally, did you not introduce and 'read it for similar purposes?' * * *

It is astonishing with what rapidity Universalist periodicals were ushered into existence, after once they had been introduced, and their advantages understood. The first in the country that maintained its existence for a sufficient time to test its value was the Universalist Magazine, the first number of which appeared on July 3d, 1818, and now is in the full strength of its manhood, under the additional cognomen of TRUMPET, which, by

the way, has rather crowded the original, and, as I deem it, worthier name, into the back-ground. The Magazine was, at first, a modest paper, as to size; being comprised in eight quarto pages, probably about half the size of the Trumpet and Magazine at the present day. It was published by Mr. Henry Bowen, of Boston, who, I suspect, made no money by the enterprise, and still lives to see the ball which he commenced under so many discouragements now rolling up into a fortune in the hands of his successor.

But, while we had only one periodical in 1818, we had, as we have already seen, no less than *eight* at the close of 1822. And this latter number increased to *ten* in the course of the following year; and another, at least, was added in 1824. A perfect mania for papers seems to have taken possession of the denomination. They had discovered that papers were useful in promoting the cause of truth, and it did not occur to them that it was possible to verify the old adage, and have too much even of what in due measure might prove a blessing. The result was what a few clear-sighted men foresaw. Experiment followed experiment, and failure succeeded failure, for a long series of years. It is only at quite a recent date, indeed, that we have fairly come to reason on the subject, and begun to limit the number of our papers to our real wants.

In a letter to Mr. Carrique, then at Hartford, Ct., dated November, 1823, Mr. Smith says: 'I cannot pay 'for *ten* periodical publications; and if not for *all*, must 'not for *any*.' The subsequent year, a new claimant for public favor was introduced by Mr. Carrique, and Mr.

Smith took occasion to speak on the subject in the following manner:

'I received the first two numbers of your "Messenger," 'and, as I supposed you knew that I would not be a sub- 'scriber for ten periodical works, I could not for any, 'unless for all; and therefore presumed you would not 'expect my subscription. As to procuring subscribers, 'it is out of the question. No less than *eleven* different 'publications now circulate in this society, and no more 'can be obtained. These papers annually take from this 'congregation a sum more than two-thirds as great as my 'whole salary, and is much better paid. Besides, this 'people have satisfied themselves that the multitude of 'papers is a species of *missionary nuisance*, and their 'patronage is daily diminishing. I am sincerely appre- 'hensive that the publishing fever will become as epidemic 'as the missionary mania. Scarce a young preacher can 'now be found in our connection who has not assumed 'the management of some publication, as though the 'duties of his calling could not employ his leisure!'

I doubt whether the evil here spoken of had then reached its height. Papers were multiplied almost beyond belief. Many, nay, most of them, probably, were very short-lived. Like Jonah's gourd, they grew in a night and perished in a night. The history of our periodical press would be as instructive as it is unique; and I trust some individual, possessing at once the taste and the leisure for such pursuits, will, ere long, astonish and gratify our reading public by an accurate account of those ephemeral productions, together with those of a more substantial character. Ill-conceived and short-lived as many of these were, there can be no doubt that they performed

a ministry which all other instruments might have failed to accomplish. Many of them exerted only a local and temporary influence, it is true; but that influence was often the more intense, from the very fact that it was local. There are probably thousands and thousands in the country at this moment, who, but for these periodicals, would never have been brought to the knowledge of the truth. Every one would wish, certainly, to see our periodicals staid, well sustained and well established; but it may happen, nevertheless, that a paper which exists only for a twelve-month, and ends in the pecuniary ruin of its ardent founder, may accomplish more for Universalism, in that short period, and within the narrow sphere of its influence, than any or all other instrumentalities which could well be employed.

As illustrations of Mr. Smith's remark about young ministers so generally assuming the management of a paper, I could name several who seem to have felt that it was their destiny to be editors, and make themselves heard in the great ear of the public. One I remember well, who was unfortunately affected deeply with this mania, and who, on one occasion, when, by some shift in the affairs of a paltry periodical with which he was connected, he was thrown out of the chair editorial, very philosophically remarked that *he should have another paper, for he must have some medium of communication with the public!* Thoughts, no doubt, were growing within him, which it was indispensable for him to impart to that dear friend, *the public.* It would have been a sin for them to perish unuttered. The world would have suffered such a loss!

In June of the present year, Mr. Smith attended the

Western Association, at Fly-Creek, Otsego county, and was honored by having assigned him the sermon at the ordination of three young brethren, namely, Arthur Field, Henry Roberts and Amos Reed.

'This was the first instance,' says Mr. Smith, 'in 'which this body ever assembled in a church erected and 'owned exclusively by Universalists. Up to this time, it 'had depended on such accommodations as accident or 'the kindness of other denominations furnished, except in 'a few instances, in which it occupied union houses. It 'is due to the several sects, whom, in many respects, we 'had reason to regard as the uncompromising opponents 'of Universalism, to state that, with few exceptions, they 'manifested a commendable liberality in opening their 'houses for our use on these occasions. Presbyterians, 'Baptists, Methodists and Episcopalians, gave up their 'churches, at such times, with a degree of frankness and 'civility at which we are now surprised. * * * It 'may therefore very naturally and justly be regarded as 'an epoch in our history, when, for the first time, we sat 'down in annual Association in a church emphatically our 'own. This was the *seventeenth session* of the Asso- 'ciation, and the gospel of universal grace had been 'preached in that place and vicinity nearly twenty years. 'Whatever might have been the cause of such long delay 'in the erection of churches at that time, no society would 'now think of dispensing with one, for any considerable 'number of years, that possessed half the number or means 'then enjoyed by several different congregations in the 'county of Otsego.'

In October following, he attended at the organization of the Black River Branch Association. The meeting for

this purpose was held in Ellisburg, Jefferson county. The Association seems not to have defined its limits, but probably embraced Jefferson, St. Lawrence, Oswego and Lewis counties, and a territory equal in extent to the State of Massachusetts. This new ecclesiastical body was first composed of six societies, and all, if I mistake not, located in Jefferson county. It is singular to observe how naturally, and therefore truly, our ecclesiastical affairs were developing themselves. They were not the product of any human scheme, but seem to have grown out of the wants and exigencies of the time. The Western Association at first embraced prospectively the whole state. As the cause spread, and societies multiplied, new Associations were found necessary. The Genesee Branch was first organized, and embraced a territory which now includes no less than seven Associations. Subsequently it was divided, and a new body, possessing the same character, under the name of Cayuga Branch Association, was formed. Then came the Chenango Branch, occupying the southern part of central New York, and including a considerable portion of northern Pennsylvania. And lastly under this form appeared the Black River Branch, just named. One cannot fail to see that this development of our organization was admirably fitted to fashion itself, whenever the proper time should arrive, into the present form. The Western Association, by a very slight change, was transformed into the State Convention; and the several branches, dropping this appellation, at once assumed their proper places as subordinate bodies.

In the autumn of 1823, the invitation to settle in Hudson was renewed. I have a copy of his letter on this

occasion, addressed to Robert McKinstry, Esq., late mayor of that city. Under date of October 13th, he says:

'DEAR SIR: I acknowledge the reception of your communication bearing a request that I would settle with you the ensuing year. Such a request from your society was entirely unexpected at this time, and I am unprepared to give you a definite reply. You have, also, as the organ of the society, requested me to visit and spend a Sabbath with you. You may, therefore, expect me on the *second* and *third* Sundays in November next. I propose *two* Sundays, as the distance seems too great for *one*. If some other time should be preferred, you will have the goodness to drop me a line, signifying your pleasure.'

In November he accordingly visited Hudson, and on the 22d wrote to Mr. Carrique as follows:

'I have received an invitation to settle in Hudson, and have just returned from a visit to that place. Whether I shall finally go there is not determined, but it will be in a few days. While there, I meant to have come to Hartford; but the *mails* are so arranged that I could not hear from you, and I dared not come at a venture, lest my expenses should not be borne,—and I was unable to bear them myself.'

From the following letter, also, to Mr. Carrique, under date of Jan. 2, 1824, it is natural to infer that the latter was anxious to remove to Hudson, if Mr. Smith did not accept their invitation, and solicited his good services toward that object:

'DEAR SIR: On receiving yours of November 26th, I 'immediately wrote a reply; but being, at the moment of 'writing, called about thirty miles to attend a funeral, 'instead of leaving it for the mail, as I generally do, put 'it into my pocket, where it has very quietly been about 'four weeks. I pray you will not impute this delay to 'any want of interest in my feelings in the subject of your 'letter, nor to carelessness in the general disposal of my 'own letters.

'Such was the state of things at Hudson, that I have 'no doubt you have before this time received a call from 'them, as that arrangement was made before I left the 'city, in case I did not come. It was my impression that 'this society would suffer me to remove, as they well 'knew it would be for my interest. They have, notwith-'standing, unanimously opposed my removal, and have 'made uncommon exertions for my support. I have con-'sequently declined the invitation to Hudson, and have 'renewed my engagements here.

'Our mutual friends at Hudson could give you abun-'dant assurance that I desired your settlement with them, 'in preference to any other man; and when I received 'their letter of request, I was inclined to believe that you 'had finally become established in Hartford. Feeling 'entirely confident of your call to Hudson, I may be per-'mitted to shorten my letter in relation to that subject.'

The General Convention having, as we have seen, held its annual session for 1821 in Hudson, N. Y., adjourned to Warner, N. H., where it met in 1822, and thence came, the following year, to Clinton. Several circumstances tended to render this session memorable, and it was as

unfortunate for our cause here as it was memorable. A long and vexatious difficulty had existed between Rev. Hosea Ballou and Rev. Paul Dean, then both of Boston, and justly regarded, perhaps, as the most prominent men in the denomination. A trial of the matters in dispute must be had before the General Convention, and Clinton was the arena where the struggle of the parties in this contest was to be held. On some accounts, it was probably as favorable a place as could have been selected. It was remote from the residence of the parties. The Universalist public, both clerical and lay, in the State of New York, was quite unacquainted with the matters at issue, and therefore was prepared to judge impartially. But, while Clinton was a favorable spot for the contest, the contest proved very unfavorable for Clinton.

'Without designing or implying any reflection upon the 'Convention, or the parties concerned in the controversy 'referred to,' says Mr. Smith, in some unpublished Historical Sketches, 'it is still too true that the circum-'stances under which the whole subject was conducted 'were exceedingly injurious to our cause in Clinton. The 'society was but recently organized, and had erected and 'opened a fine brick church, and established regular meet-'ings, at a still later period, in one of the strong-holds of 'an opposing denomination. Hamilton College, exclu-'sively controlled by Congregationalists and Presbyterians, 'exerted the full measure of its influence against us; and 'the power of prejudice of the oldest and by far the 'largest Congregational society in the state, west of Hud-'son river, were made to bear upon the Universalists. The 'most searching vigilance was constantly exercised over 'all our movements, and all possible capital made out of

'every measure open to doubt or misconstruction. Among 'the hundreds that pressed forward to see and hear what 'was passing in the Council, there were those who, if they 'came with other and better motives, were quite willing 'to avail themselves of any little matter for scandal which 'the occasion offered. And, unfortunately, the circum-'stances under which the trial was conducted were emi-'nently calculated to furnish facilities for misapprehension 'and misrepresentation.

'Notwithstanding the disadvantages of our position, 'from the dedication of the church to this session of the 'Convention, the Universalist congregation in Clinton had 'been respectable for numbers, and the prospects of the 'society were justly regarded as encouraging. The re-'quest for this session of the Convention was made with 'a view to give an additional impulse to the cause of 'truth, by securing the attendance and ministration of 'several of our ablest clergymen, and convincing our 'opposers, by the presence of multitudes from abroad, 'that we were not particularly deficient in ministerial 'talent or numerical force. But clergymen were so 'wholly occupied with other thoughts than of public ser-'vices, that their discourses fell far below the standard of 'their well-earned reputation; and the result of a meet-'ing which had been sought with so much earnestness was 'that, within a few weeks, our congregation diminished at 'least one-third. The succeeding twenty-five years have 'not been sufficient to restore it to its former number. In 'the mean time, the integrity of the society has never 'been lost, under any of the vicissitudes through which it 'has passed; and, possessing a very competent amount 'of wealth, and considerable influence, it has exerted both

'less for its own immediate benefit than for the interests 'of the denomination. The CLINTON LIBERAL INSTI- 'TUTE, in which about forty of our active clergymen 'have received an education far above what they could 'otherwise have obtained, originated in this society, and 'was built principally by its means, and has been to a 'great extent sustained by a constant tax upon its gener- 'osity.'

Whatever Mr. Smith's opinion of the merits of the controversy between Mr. Ballou and Mr. Dean might at that time have been,— and it is not at all improbable that it was somewhat affected by early associations,— he very soon came to understand clearly that in the party acting against Mr. Ballou prejudice, and perhaps ambition, exerted no inconsiderable influence. In a letter written to Rev. Pitt Morse, about a twelve-month after the session of the Convention at Clinton, and just before the dedication of the Universalist church in Watertown, N. Y., he says:

'I am sorry your dedication is so late in the season; it 'will be the most difficult to travel in. But I am sin- 'cerely glad Mr. Ballou is coming out. Will not his 'coming have a tendency to discourage his accusers, and 'make them more sensible of the nature of their oppo- 'sition? This to me is a desideratum, though I partici- 'pate in the pleasure of your friends, for I have received 'letters from the EAST, from several hands, that speak 'such a language, and manifest such a spirit, that I am 'more than ever satisfied that our *Convention* did not 'sufficiently exert its power. And I venture to predict to 'you, in confidence, that the present reconciliation is for 'the purpose of acquiring strength; for the pulse of every

'member is felt, and, should some propitious breeze once 'turn the weathercocks of popularity, a separation of a 'formidable phalanx, or an *expulsion* of every influential 'opponent, would be the result. Hence I rejoice in every-'thing which looks like respect to the gray head of Hosea 'Ballou.'

This was written in 1849. One effect of this unhappy session of the Convention was to excite the inquiry whether some other arrangement of ecclesiastical powers might not be provided, which would better promote the interests and secure the welfare of the cause. This led to the organization of the New York State Convention, the first body so formed, and the first step towards our admirable arrangement of relations and powers. I deem it no small honor to the State of New York to have devised and introduced a measure which has proved so beneficent; which has been, without exception, followed in all parts of the country where Universalism has an organized existence, and will probably continue, for generations to come, the form of government of the denomination. I need make no apology for introducing here the remarks of Mr. Smith upon a subject so important in itself, and with which he was so intimately connected.

'Perhaps nothing contributed more directly and effect-'ively to the agitation of the subject of a State Conven-'tion, than the proceedings above stated, at the session of 'the General Convention in Clinton. Another — and 'which soon became the engrossing reason — was the 'great extent of territory over which the Universalist soci-'eties in New York were scattered, and the rapid but 'necessary multiplication of Associations. The vigilant 'and excellent Mr. Stacy was probably the first to perceive

'our wants in this as in many other things, and to urge 'upon our clergymen especially the importance of adopt- 'ing early measures on the subject. It could not be 'expected that the acknowledged dependence of the 'branches upon the Western Association, and their cor- 'dial fellowship for that body, could always subsist under 'the pressure of conceivable local interests. In the very 'nature and operation of events, these bodies would — we 'could not know how soon — declare themselves inde- 'pendent of the Western Association, and the only existing 'bond of union thus become at once dissolved. Conflicts 'might arise between these respective independent bodies, 'whilst neither could appeal for redress or compromise. 'Besides, the probabilities of a collision would be greatly 'increased by the estrangement of numbers of the same 'faith, which would naturally result from the less fre- 'quent intercourse with each other.

'This subject became one of earnest thought, as it was 'at once perceived to be one of very grave import. But 'what should be done or undertaken to advance the pros- 'perity of societies, and secure the union and coöperation 'of the different ecclesiastical bodies, was still a matter to 'be experimented, rather than to be determined by spec- 'ulation. That a central power was needed, few were 'found to question; but how it should be constituted, or 'what its powers should be, were questions eminently per- 'plexing, and would involve great diversity of opinion. 'It was certain, however, that whenever the time for 'action should come, the general mind would put the most 'liberal construction upon the rights claimed and exercised 'by the Associations, and with which the least possible 'interference would be permitted.

'Our numbers certainly justified, and our position and 'circumstances clearly demanded, the adoption of some 'measure for securing — not for the present only, but 'for the future — the union and a more efficient system 'of discipline of the order. To secure these ends, it was 'the opinion of some of our most esteemed clergymen 'and laymen that a different organization from any known 'to the denomination was necessary and imperative. But 'there was one obstruction to any efficient or immediate 'movement on the subject. The Associations did not 'appear to perceive the necessity of any change in our 'institutions, and in the administration of our affairs. 'They held each other in high respect and the most cor-'dial fellowship, and seemed not to consider that time, 'accumulation of numbers, and even local jealousies, 'might work effects and influences as yet unknown to the 'denomination. And this was neither for the want of 'interest, nor an unwillingness to provide against foreseen 'evils, but from excess of confidence and charity. Loving 'and honoring all Universalists themselves, they could 'not believe that the time would ever come when mem-'bers of the same family of believers could be less devoted 'to the interests of truth, or their sympathies less expan-'sive or kind. They overlooked the impulse which great 'and beneficial truths, when first inculcated and be-'lieved, give to the feelings as well as the mind, and 'which, by familiarity, lose much of their power over the 'sensibilities of honest and intelligent persons. Still, it 'was foreseen that, as the denomination increased in num-'bers, and new ecclesiastical bodies should be formed, the 'existing fraternal charities might give place to strifes, 'and our system of fellowship become a mere rope of sand.

'The acts and decisions of any one of the Associations 'were generally — perhaps uniformly — admitted to be 'obligatory upon all the rest. And yet it could but be 'known that in certain instances various considerations 'had interposed for the protection of the undeserving. 'The tender sympathies of those who had "more zeal 'than knowledge," and more piety than discriminating 'common sense, could be excited by a shrewd offender, 'who could cant and whimper about his toils, and sacri- 'fices, and sufferings, in the great cause of truth and 'righteousness; and, for the hope of amendment, his fel- 'lowship would be continued. It was obviously impossi- 'ble to prevent the recurrence of any number of similar 'instances, so long as there was no appeal from the deci- 'sion of the local tribunal, except to the General Conven- 'tion. This "hoping against hope," that expressions of 'confidence, and measures of encouragement, as well as 'indulgence, will work the reformation of the moral 'delinquent, seldom results in any visible good, and 'cannot therefore be safely relied on, and is usually suf- 'ficiently tested before the subject reaches an Association.

'From facts and considerations like these, it came in 'due time to be believed, and was finally deliberately 'acted upon, that clergymen are better qualified to exer- 'cise a faithful and salutary discipline over each other 'than could be relied on from the Associations, as they 'were then constituted. But it was foreseen that the 'attempt to organize such a body, for such purposes, 'would place its projectors in a peculiar dilemma; for it 'would not be very difficult for any one, who wished to 'obtain credit as the special guardian of the interests of 'the laity, to excite their apprehensions by declaiming

'against the assumptions and machinations of the clergy. 'It might be said, for effect,—and in subsequent discus-'sions it was said,—that they were plotting and arranging 'matters in a way to secure to themselves the entire con-'trol of the denomination. On the other hand, they 'would be exposed to the charge, however unjustly, of 'intending to protect and defend each other, under all cir-'cumstances; and so enable the guilty to laugh at all 'attempts to bring them to justice, while under the broad 'shield of the brotherhood. What, then, should be done? 'It was becoming daily more apparent that something 'should be done, and clergymen of undoubted integrity 'and worth resolved to hazard the experiment. Such 'were the elementary workings, which, after the delay of 'another year of careful thought and free conversation, 'resulted in the establishment of the "NEW YORK STATE 'CONVENTION." '

This body was formed at the session of the Western Association, held at Eaton's Bush, Herkimer county, May 31, 1825, when Messrs. Kneeland, Stacy, Smith, Lisher, Thompson, Jones and Morse, were appointed 'a committee to consider the propriety of organizing a convention, to be called "The Universalist Convention of the State of New York," consisting of delegates from the several Associations of the state.' This committee reported that it was 'expedient to form a Convention, and presented a constitution for the same.' This instrument was drawn up by Mr. Smith. The committee's report was accepted by the Association; and, 'after a long discussion,' the plan was adopted. An appointment was made for the Convention to meet at Madison, on the second Wednesday of May, 1826. In the circular letter it is said:

'Among the measures adopted by the Council for the 'furtherance of the cause of God and man, will be found 'one of much importance. It is the organization of a 'Universalist Convention of the State of New York. 'This, though considered necessary by a vast majority, 'was not hastily adopted. It was deliberately and care-'fully examined by the committee to whom it was referred, 'and by the Council.'

The following year the Convention met according to appointment, and was organized, as the circular letter informs us, 'in due form and solemnity.'

In the month of June, 1824, Mr. Smith again visited western New York, preaching at Auburn, Rochester, Buffalo, Williamsville, Niagara Falls, Lewiston, Parma, Pittsford, and Hopewell. He had attended the session of the Western Association, on the third of June, at Madison, N. Y., where he preached the ordination sermon of G. B. Lisher; and, immediately after his return, on the 16th of July, was called to preach the funeral sermon of Rev. ARTHUR FIELD, at New Berlin, Chenango county.

The following character of this amiable and excellent young man I cannot withhold from the reader. It is taken from the second volume of Mr. Smith's Historical Sketches. It occurs under date of 1820, when Mr. Field received fellowship:

'Mr. Field was quite young, having only attained his 'majority; but he had during several years given all the 'powers of his excellent mind to faith, love and study, of 'Universalism. His situation was such as to render the 'doctrine, which he so sincerely believed, peculiarly pre-'cious. From it he drew that support and those consola-'tions which enabled him to bear, without complaint, a

'series of trials and abuses that few good sons are called 'to endure. His parents were attached to the Baptists; 'and, with a passionate and unreasonable devotion to their 'favorite creed, sought, by every means of annoyance and 'coercion that narrow-mindedness and prejudice could 'devise or carry out, to deter him from the profession of 'Universalism, and especially from his purpose of entering 'its ministry. But his heart was in the cause, and his 'mind was fully made up to live and to die a minister of 'the reconciliation. And he waited, with all a martyr's 'patience and firmness, for the time when he might assume 'the responsibility of acting for himself, independently of 'parental authority or control. In talents, prudence, 'integrity and devotion, he was all that his friends or the 'denomination could desire. And such was the amiable 'and kind nature with which a benignant Providence had 'blessed him,— such his filial respect and unalterable 'determination to render obedience to those that ruled 'over him, save in the exercise of the rights of conscience, '— that even his persecutors honored, if they did not love 'him, the more for his non-conformity. And his resolu- 'tion and unexceptionable deportment so won upon the 'affections and sympathies of his parents, that, after some 'months, both their hearts and their house were again 'opened to their devoted and stricken son.

'Mr. Field possessed great energy of character, joined 'with a very delicate and feeble constitution; and his men- 'tal efforts and unwearied physical labor proved too great 'for his strength. In the course of little more than a 'year from the proper commencement of the ministry, he 'was seized with hemorrhage of the lungs, which, though 'he occasionally ventured to preach, strictly put an end

'to his pulpit labors. He enjoyed weeks, and even months, 'of exemption from any very alarming indications of 'immediate peril; when, without any apparent cause, the 'disease would again exhibit itself, and usually under an 'aggravated form. Sensible of his situation, and that his 'days were numbered, he yielded, with perfect submission, 'and even cheerfulness, to the stern decree; and, to use 'his own expression, "only lived to die." As the time 'approached that was to test the power of his faith in the 'conflict with death, he seemed to rise with the occasion, 'and he evinced a strength of mind and a triumph of hope 'seldom equalled. His intellect was unclouded to the last, 'and his sun set only to be succeeded by a more bright 'and unending day. His life had been such as to leave 'little to regret, and for the future he had no fears. To 'him, life had lost its charms, and death its sting. The 'grave was no longer a region of darkness, and the coming 'eternity brought no terrors to his mind. He felt that 'the filial tie that bound him to his Father and God would 'not be dissolved by any change in his mode of being, and 'that, as his Redeemer lived, he should also live forever. 'In this frame of mind, he gave directions for his funeral. 'The writer of this brief notice was chosen to deliver a 'discourse, the bearers were selected and informed of their 'appointment, and every arrangement made, even to the 'time of day for conducting the services, while he yet 'lived. And when he had thus finished his work, with 'his latest breath uttering praises, and imploring blessings 'on his family and friends, he calmly and peacefully passed 'away to the bosom of his God. He was loved in life, and 'his early death was long and deeply mourned.'

The loss of such a mind and heart to the cause of Uni-

versalism, at that early day, must have been great, and was no doubt deeply felt. We have suffered many such, in more recent years. But God, who works all things after the counsels of his own will, and therefore in infinite wisdom, always makes some compensation, in his good providence, for such calamities to us. And it may perhaps be doubted, if such a brief but excellent life, and such a calm and glorious death, did not accomplish as much for the cause of truth and God upon earth as the longest life and labor of other men. The grave closed over his ashes only. The soul now lives on high; and the memory of his virtues and his early fate still holds its place fresh and green in many a loving heart, which is by those virtues and that fate attracted to holiness and heaven.

'The wheels of nature are not made to roll backward. 'Everything presses on towards eternity. From the birth 'of time, an impetuous current has set in, which bears all 'the sons of men towards that interminable ocean. Mean- 'while, heaven is attracting to itself whatsoever is con- 'genial to its nature, is enriching itself by the spoils of 'earth, and collecting within its capacious bosom whatever 'is pure, permanent, and divine.'

We have before seen what were Mr. Smith's views of the multiplicity of religious papers with which the denomination was then provided. I entertain no doubt, therefore, that he was the originator of a plan for amalgamating three of the periodicals published at that time in central and western New York. I have the copy of a letter, obviously written by him, and addressed to Rev. P. Morse, dated Dec. 8, 1824, in which it is said:

'The undersigned have recently originated the purpose

'of amalgamating several of the present periodical reli-
'gious papers, and publishing a single paper at some
'central place as a substitute for a number. The
'"Rochester Magazine" and "Gospel Inquirer," and,
'with your consent and coöperation, the "Herald of
'Salvation," will thus unite their energies. It is believed
'that such conjunction will render the influence of
'the order more efficient, will add to its respectability,
'and be as productive of the necessary resources for the
'support of the proposed publication. The place pro-
'posed, as the most central and best adapted to conve-
'nience, is Utica. * * * It is thought that, by such
'a union, the embarrassments attending the publication
'of a number of different papers will be avoided; that a
'subscription equally numerous, if not more so, will be
'obtained, than is now possessed by the three publications;
'and that it will be more acceptable to our friends.'

The arrangement was accordingly effected, and the new paper, under the title of 'The Universalist,' was commenced in April, 1825. It was an octavo of sixteen pages, semi-monthly; and was published at Utica, as proposed. Mr. Smith's connection with it continued, however, only three months, as his removal to Philadelphia made it inconvenient, and the character of J. S. Thompson such as to render it unpleasant to retain the relations and perform the duties he at first assumed. But these numbers of 'The Universalist' present a variety of articles from his pen of singular force and ability. And at the close of his first half-year, the paper passed from the hands of Mr. Thompson into those of Mr. Smith, who transferred it from Utica to Philadelphia, and completed the volume there. During this period he wrote much.

At the close of the year, 'The Universalist' was suspended, and in its place a new series of the 'Herald of Salvation.' This was commenced in April, 1826, and was edited by Mr. Smith and Pitt Morse, who had, in the month of February, removed from Watertown, New York, and taken charge of the Lombard-street Church, in Philadelphia.

At what time the proposal to remove to Philadelphia was renewed I have no means of definitely determining, but presume it must have been in the autumn of 1824. Early in January, 1825, he made a visit to that city, and spent several weeks, preaching in Callowhill and Lombard streets. During this visit he wrote the following letter to his wife, bearing date January 16:

'DEAR WIFE: I arrived in this city on Friday even-
'ing, and in ten minutes was seated with Mrs. Kneeland.
'We were detained in Albany all Tuesday, because the
'stage was too full to take us out. I parted with my
'mother at Rhinebeck, sixty miles below Albany. There
'I found a Quaker, who, for one dollar, agreed to take
'her to her sister's, about ten miles; and she went on
'before I started, in time to see her sister by daylight on
'Wednesday. I arrived at New York in the twilight of
'Thursday, and left at daylight on Friday. Having left
'my watch under my pillow in New York, I wrote a de-
'scription of it, which I handed to the stage-agent on the
'ferry-boat to Hoboken, and at *ten* o'clock this morning it
'was brought to me at Mrs. Kneeland's. I shall here-
'after feel more confidence of strangers, since they might
'so easily have kept my property.

'I have this morning spoken to nearly *two thousand*

'very attentive hearers in the new church; shall marry a 'couple at six o'clock, and preach in the evening at the 'old church in Lombard-street. Mr. Kneeland was gone 'before I arrived, and I shall probably not see him.

'Kiss the children, and make yourself happy, assuring 'yourself that I am ever your own.'

The proposition to remove to Philadelphia seems to have been laid before his societies in this neighborhood, as before; and, for the first time, their consent was gained for his removal. This is to be inferred from the following letter to Mr. Smith, from J. R. Burden, dated Philadelphia, April 24, 1825.

'Dear Sir: The communication from the trustees of 'your society has been received by the Universalists of 'this city. In a manner and language which do honor to 'them, they have relinquished their claim to your services, 'provided you think that the cause and yourself can be 'benefited by your removal to Philadelphia. Some of 'your friends have requested me to announce to you, in 'this unofficial manner, that you will receive a call from 'the society at twelve hundred dollars per annum. As 'some delay must, of necessity, take place, before the 'business can be transacted in a regular manner, they 'wish you to know at present, in order that your mind 'may be settled on the subject.

'Our situation here, you well know, requires prompt- 'ness. We are without a pastor to the church. You are 'the man of their choice, and under your care we have 'no doubt of the prosperity of the society and the exten- 'sion of the cause. No place in the Union offers a fairer

'field for the exercise of a laudable ambition than this; 'prejudice exists, but it has no ancestry, no church 'establishments, and the people will embrace the truth 'when presented in a proper manner.'

Under date of May 2d, I find the letter of invitation in form, from the trustees of the 'Second Independent Church of Christ, called Universalist, in Philadelphia.' The invitation was for two years, and the salary twelve hundred dollars, as Mr. Burden had suggested. On the 16th of May, Mr. Smith replied as follows:

'BRETHREN: There has been some delay in replying 'to your letter, as it was directed to New Hartford, where 'it remained some days.

'In complying with your request, I have only to 'remark, that I shall need all that coöperation, on your 'part, with my own humble efforts for the promotion of 'the Gospel of truth, which your friendship can dictate 'and your union effect.

'I am unable to fix with certainty the time when I 'can commence my services with you. My family I 'could not, with propriety, remove before September; the 'intermediate time I shall be under obligation to spend 'here, should this society not be able to procure some one 'to succeed me. This, however, can be determined by 'the time Mr. Kneeland returns, when I will either 'accompany him, or inform you when I can come.'

Earlier than he anticipated, at the date of the preceding letter, he went to Philadelphia, the latter part of

June, and remained about a month. On the 27th, a day or two after his arrival, he wrote his wife as follows:

'I arrived here in good health, and without accident, 'on Saturday, at five o'clock, P. M., having travelled two 'hundred and sixty miles in thirty hours.

'My reception was as I could wish; my friends met 'me at the wharf, and conducted me to my lodgings at a 'Mrs. Chancellor's, in the Northern Liberties, near the 'church. Every provision had been made for my com- 'fort, and I am quite at home.

'Yesterday *morning* I preached at Callowhill, and in 'the evening at Lombard-street Church, to respectable 'congregations. The city is remarkably healthy, and I 'am satisfied that we do not feel the heat in the house as 'much as in the country. In the street the air is a little 'impregnated with filth and smoke. Mrs. Kneeland has 'not left the city, and will not till the arrival of Mr. K. 'I am now writing at her house. I wish you to write 'without delay, for I am extremely anxious to hear of 'your inflamed foot. Tell me of Maria and little Job. '[Lucian, his eldest son.] You may expect a letter from 'me every week, and I wish you to dictate my return 'whenever you think proper.

'Kiss the children; tell mother, if she wants anything, 'to call on Mr. Sanger; and I wish you to divide the 'enclosed with her, if she desires. I am, as ever, 'yours.'

He wrote again on the 5th of July, announcing the arrival of Rev. Dolphus Skinner, from Saratoga Springs, on a visit to the city, and his own continued good health. Indeed, he thought his health improving, and says that he had not yet experienced so oppressive heat there as he had

sometimes suffered at the north. This seems to have been an object of much anxiety with him and his family. They feared that the climate, and especially the heat of summer, would prove too much for his constitution. On the 10th of the same month, he wrote again. In this he says:

'Mr. Kneeland has returned, and Brother Skinner will 'leave here to-morrow morning. As usual, I have spent 'the week rather pleasantly, but also indolently, because 'I wished to devote myself to Mr. Skinner. With him I 'have made several visits, and have each time returned 'more fully impressed with the following sentiments of 'Zimmerman: "Honor, Fame and Pleasure, are gener-'ally supposed to accompany an invitation to the board 'of luxury. * * But he who feels the least energy 'of *mind* turns with aversion from all society which 'tends to weaken its effect, and finds the simplest fare, 'enjoyed with freedom and content amidst a happy and 'affectionate family, ten thousand times more agreeable 'than the rarest dainty and the richest wine, with a 'society where he must sit ceremoniously silent, in com-'pliment to some reputed wit, from whose lips nothing 'but absurdities and nonsense proceed." I am, however, 'much pleased and obliged by the kind and affectionate 'attentions which I am constantly receiving.

'I have attended two funerals, the past week; this 'morning borne my testimony to the truth before more 'persons than both the churches in Clinton and New 'Hartford can contain; and attended on the dedication 'of *four* children. My health was never better, nor is 'the heat to me oppressive.'

On his return, he delivered a discourse in the evening at the Universalist Church in Prince-street, New York,

and reached home at the end of July. His health, however, was so much affected by the journey, that he was obliged to suspend his services in Clinton, where he was to have preached on the first Sunday in August.

His removal, with his family, to Philadelphia, took place in the early part of October. Under date of the 11th of that month, he writes:

'DEAR MOTHER AND SISTER: We arrived here on 'Saturday last, at ten o'clock, A. M., all in very good 'health, having had a pleasant journey, and without any 'accident.

'Mr. Kneeland waited for me until Friday morning; 'but could wait no longer, and has removed to New York. 'His church had a special meeting, last evening, on the 'subject of *calling* some person to supply their desk; and 'the probability is that Brother Pitt Morse will be invited 'to visit them. They have heard and can judge of the 'qualifications of several others. I wish them to hear 'him, when I think they will be better prepared to make 'a choice. Mr. Kneeland has left me a secretary and 'book-case, a bureau, set of common flag-bottomed 'chairs, a rocker and eight very elegant chairs, about 'which he wrote. We shall remove into our house, which 'is certainly very convenient, this week, and possibly 'to-morrow. Our whole expense from Albany to New 'York was only *seven dollars*, not one-half of my ex-'pense on the same route last winter.'

What would our travelling public now think of paying fifteen dollars for a ride in a stage-coach from Albany to New York, with the privilege of remaining in Albany one

whole day, because all the seats were previously taken? Had our moral kept pace with our material progress, for the last thirty years, who can imagine the happy condition in which the people of this country would have now been placed!

CHAPTER IX.

MARRIAGE.

I HAVE not as yet broken in upon the history of Mr. Smith's public life with any details of his private and domestic affairs; and, indeed, with scarcely an allusion to them. He has been, throughout, so busied with the duties of his ministry, he has so given himself up to their claims, that it seems almost impossible that he should have found time to attend to anything else. That he did exercise the most watchful guardianship, during this whole time, over his parents' welfare, and that, in the midst of the period just considered in the two preceding chapters, he entered into the marriage relation, and assumed the duties and responsibilities of married life, is certain. But, so intent was he upon the labors of the ministry, that this change in his condition seems to have made no change in the course of his life.

It would please a part of my readers, I am sure, and would please me also, if I could give some account of his courtship, and enter a little into that world of young affection which, it is reasonable to suppose, exists, even if it be hid, in every human bosom. I know not how it is, but nothing is more certain than the fact that almost all, of both sexes, and of every age, take an unaccountable interest in a story of love. There is something so natural and bewitching in it, something that appeals so irre-

sistibly to the human heart, that we listen, well pleased, to it, even while we laugh at both it and ourselves. I shall therefore make the profound remark,—which I hope somebody will hereafter quote to my honor, as a proof of my accurate observation upon human nature,—that it is a part of our destiny to fall in love. I doubt, even, if any one ever reached the age of fifteen years without finding his heart more or less scarred by the shafts of the cruel archer; and to grow up to manhood without suffering from such attacks is, I hold, quite impossible. Some may have done so, nevertheless; but I do not believe it; and, if any such beings ever existed, they must have been so unlike myself—I do not blush to confess it—that I should regard them as destitute of one element, at least, of a true humanity. Nothing would please me better, therefore, as nothing would help me to a truer view of his character, than to give a little history of this interesting part of his life. A letter relating to this subject, a few memoranda, some piquant allusions, would be of inestimable service to me, in this portion of my work; and it vexes me beyond measure that I have not, and cannot find, a single line, a single syllable. Whether Mr. Smith had no heart for these things, or whether he so completely controlled it as to make it utterly subservient to what he deemed higher duties, or, finally, whether he thought it the wiser plan to say nothing of a part of his life that belonged to himself, and had no obvious relation to the world around him, I am unable to decide. Be this as it may, there is a terrible hiatus in his history here. All that I know is the simple fact,—which everybody acquainted with him knows also,—that he married, and married—as every man of prudence

should—a young woman of spotless character, of strong common sense, of a cultivated mind, for young women of that day, and possessed of those many home virtues which render a woman, in the best acceptation of the Scripture phrase, 'a help meet' for man.

The maiden name of Mrs. Smith was LUCY S. STILLMAN. Her parents resided in Whitestown; and I observe that Mr. Smith had long been in the habit of giving occasional lectures in her father's neighborhood; from which I infer that he was one of the early and substantial Universalists of that town, and also that Mrs. Smith was brought up in the knowledge and love of the truth. Whether, in these early visits to that neighborhood, Mr. Smith had other object than merely preaching the Gospel, I shall, of necessity, leave my readers to conjecture. I am only informed that, when his attentions to Miss Stillman were commenced, their design was immediately explained, and the business urged forward, with commendable zeal, to its consummation; for he thought that 'the courtship of all ministers should be short.' I am apt to think there was practical wisdom in this. I doubt whether protracted attentions of this kind are generally productive of any good. It is obviously injudicious, if not positively wrong, to commence such attentions merely as an elegant or sentimental pastime, and with no serious purpose; and equally so to make it the means of cultivating an acquaintance, with reference, under a thousand contingencies, to a possible union at some distant future. Great mischief not unfrequently arises to both parties from partial alliances of this kind. When a young man finds himself ready to assume the marriage relation,

it is time for him to take the initiative steps towards that state, and not before.

Mr. Smith's general notions on the subject of matrimony were elevated and manly. He had little sympathy with that sickly sentimentalism, that soft or purely romantic passion, that is so popular in a certain class of literature. I imagine he seldom read some of our own writings, which have, at times, been rather strongly tinctured with a certain kind of love, better fitted for novels than for practical life, and that possesses infinitely greater attractions for a school-girl of sixteen than for a man of larger experience and mature judgment. Nor do I find that, during his whole ministry, he ventured to preach a single sermon upon love, matrimony, or women,—subjects upon which some rather wise young divines have been singularly eloquent. I might almost say, with the poet, 'he never spoke of love.'

Of woman, her character and influence, he entertained elevated conceptions. He had never mingled with any female society calculated to lessen the native and sincere respect which his own mother, sister and wife, had taught him to feel. I remember a sermon he once preached on 'the influence of woman;' and he was deeply conscious how admirably fitted the faith of Universalism is to meet the religious wants of the female heart.

Let it not be inferred that Mr. Smith was deficient in affection and sympathy. But, with him, these were not to be perpetually talked about, but to be exhibited in the daily and hourly duties of social life. And, if he loves most who is most thoughtful of the happiness of those dependent on him, and most careful to anticipate their

wants, and provide for their well-being, then no one will deny to Mr. Smith a large portion of that element of our being.

Of Mrs. Smith I do not propose to speak at any length. It will suffice to say, of one still living among us, that, as a wife and mother, she has ever sustained a character of the highest worth. With a gentle and kindly nature, with a heart deeply imbued with the faith and spirit of the Gospel, she entered most heartily into whatsoever concerned the cause in which her husband was engaged, and labored and suffered with him for its upbuilding and prosperity. Indifferently sustained as Universalist preachers were, in the early planting of our faith, the duty of great industry and economy always devolved on 'the minister's wife;' and on these virtues more depended than can, at this late day, be well imagined. The success of the preacher, and the prosperity of the cause, in not unfrequently a large tract of country, was often suspended upon the character of his wife. Were she amiable, industrious, prudent, interested in the cause of Universalism, and willing to labor and even suffer for it, she not only strengthened the hands and encouraged the heart of her husband, amidst his toils, but threw a benign influence all around her, making the Gospel more dear, and its hopes and joys more precious, to hundreds and thousands. In this field Mrs. Smith nobly performed her part. She did not enter into the holy relations she sustained under the fallacious notion, apparently entertained by many young women, that a minister's life is one of ease and honor, surrounded, if not by wealth, at least by all the means of enjoyment. She knew too well the position which Universalist ministers sustained, at that time, in

public estimation, the hardships they had to endure, and the slight pecuniary reward they had reason to expect for their multiplied labors.

Mr. and Mrs. Smith's married life embraced nearly thirty years, and it was probably as happy as usually falls to the lot of mortals. They shared together a glorious faith, and labored together for its promotion; and if they were not personally enriched by their labors, they were still permitted to behold the fruits of them, and to rejoice in the increasing prosperity of the cause they so much loved. They were blessed, too, with a large family of children, who grew up in virtue and moral worth, and gave their parents the highest pleasure it is possible for them to enjoy, the pleasure of seeing their offspring pious and good.

CHAPTER X.

FILIAL LOVE AND DUTY.

MR. SMITH, and his sister Maria C., several years younger than himself, were the only children of their mother. There was a son of their father by a former wife, who is once mentioned; but I know nothing of him. The little family, of course, consisted of the father, mother, and two children; and perhaps it is not unreasonable to suppose that the domestic affections, confined within so narrow bounds, burned the more intensely. Certain it is that their attachments were very strong and active, manifesting themselves not so much in idle words as in life-long service and deeds of love.

The father, several years before his death, and about the time that his son was commencing his public career, was attacked by a disease which immediately affected his memory and all his faculties, and subsequently terminated his life. From this time,—about 1814,—the son became, in the manner, the head of the family, providing for its wants, consulting for its welfare, and in a thousand ways performing the duties of an affectionate and worthy son. From Floyd, where they at first settled, and for many years lived, they removed, about the date before named, to the adjoining town of Rome, where they had a little farm, on which they remained till about the time of Mr. Smith's removal to Philadelphia, in 1825.

The perpetual and tender solicitude which he felt for his parents and sister, and the sacrifices he made to secure their comfort and happiness, form one of the most interesting and beautiful traits of his character. Through his whole life there was a perfect identification of interests between them. His parents and sister made essentially a part of his family; and he watched over them and cared for them with the same fidelity, and apparently with the same interest and affection. He seems, in this respect, hardly to have known the meaning of the words *mine* and *thine*, for all things were common.

In Mr. Smith's letters to his parents and sister, there is a marked absence of all the more common terms of endearment and affection. Either from the peculiar structure of his mind, or from the character of his education, he seems to have taken a dislike to all the little softnesses men generally indulge, and satisfied himself with perpetual acts of the most obvious good-will. As an exception to this remark, I might quote, however, a passage from a letter written not long after his arrival at Charlton, Mass., to prosecute his theological studies with Mr. Carrique. Under date 29th August, 1813, he says:

'I am surprised that I have no news from you, as it is 'almost four weeks since I wrote to you. I surely 'expected to receive a letter two weeks ago, at most. 'The distance between us does not lessen my anxiety for 'you, neither will *time* alienate my affection; and I trust 'that if you have not already written, you soon will do so, 'on the receipt of this. * * Give yourselves as little 'uneasiness as possible on my account, and believe me 'your truly affectionate son.'

On the 20th of September following, he wrote:

'DEAR FATHER: I received your letter bearing date 'of 29th August ult. ten days since, and was extremely 'glad to hear from you. My anxiety was much awakened 'at not hearing from you sooner; and I am confident I 'should, had you been well. I rejoice at your returning 'health, as I am well aware of your feelings in being una- 'ble to attend to your business,— a circumstance of which 'no mention is made.'

The winter of 1814–15 he was again in Massachusetts, and his father seems to have been involved in some little pecuniary difficulty. It was about the close of our late war with Great Britain; and the financial affairs of the whole country, from the general government down to the humblest individual, were in many cases in a very embarrassed condition. Under date of Jan. 10, 1815, he writes to his father:

'I send you no *money*, for I could not possibly pro- 'cure it, though, when I wrote you before, I had the 'promise of it. You may expect me by the 10th of Feb- 'ruary. I shall do everything for you that is in my 'power, and wish you would tell Mr. Barnard the circum- 'stances; and if he will sue, let him, but keep what money 'you have until I come.'

In May, 1816, Mr. Smith went to Western, N. Y., and commenced that series of labors there which were so widely extended and so blessed. In his first letter home, dated June 29th, he speaks thus, showing the same solicitude for the welfare of his parents as before:

'I wish that both of you would be very careful of your 'health, and remember not to labor so much beyond your 'strength. Send Maria to school as much as possible. I

'want you to write respecting your garden, grain, grass, 'and flax,— whether you are likely to have any, and how 'much you have hoed; and whether you are driven and 'crowded for *money*. I send you this small bill, which, 'if you do not want to purchase a little wheat, will help 'you towards paying Hubbard. I could have sent more, 'but design to write again in a very short time, and choose to 'send only a little at a time, as it will be more safe. * * 'If either of you should be taken sick, lose no time in 'letting me know it, and you shall have me there in five 'days after I get the news; for you must know I am dif- 'ferently situated from what I was when below,'— that is, in Massachusetts.

To understand the emphasis of some of these inquiries, it should be remembered that the summer of 1816 was very cold and unfavorable to farmers, and that many of the crops throughout the country proved an utter failure. This, added to the embarrassments occasioned by the war, ruined many men, and nearly occasioned a famine in many parts of the country. On August 7th, he wrote again:

'DEAR PARENTS: Two weeks, and also three weeks, 'since, I wrote you; and, as I made remittances in both, 'I expected to hear from you as early as possible. I now 'send you ten dollars more; and, as it is probable you may 'want grain and fresh meat, I would have you purchase a 'lamb, if you need, and the residue, if you are not oth- 'erwise crowded, you may pay to Esquire Hallock. * * 'Do not deprive yourselves of any necessaries, while you 'can possibly obtain them for money. You must not 'think of paying debts, at the sacrifice of your comfort;

'and, if you now need meat or flour, get it, by all 'means.'

It was in this strain he always wrote. Seldom did a letter pass from his hands to his beloved parents, without conveying some remittance to meet their wants or liquidate their debts. His father seems to have been at this time considerably involved, and we may easily imagine the blessing which such a son and brother must have been to the family. His correspondence was regular,—always in the cheerful tone of hope and courage, and breathing the spirit of confidence in the government of God.

'The enclosed,' he said, January, 1817, 'will apply to 'the doctor, Mr. Barnard or Hallock, Capt. Turner or 'Wilbor. You will again hear from me, when I return to 'Williamsville. * * May God bless you all!'

Again, on the 25th of January, 1825, he writes:

'DEAR PARENTS: I returned to this place [Williams-'ville] last evening, having been absent four weeks, and 'have just received Mary's letter of the 5th inst. She 'informs me that Dr. Hutchinson is about putting our 'note into the hands of Wardwell. If he will, he must; 'but I hope you have prevented it, by paying him the ten 'dollars sent in my last letter, and carried by Esquire 'Tefft. I have no money at present, but intend to retain 'this letter till I can send some. * * I am as much 'prospered as I could expect, and enjoy the most perfect 'health. You have never mentioned Maria. I hope she 'goes to school. I want, when you write, to know where 'you have applied the money I have forwarded, which is 'thirty-one dollars, and the enclosed four dollars make

'thirty-five dollars. I expect to send you a few dollars 'more in about a week; and then shall not write again, as 'I shall return, the Lord willing, by the first of April. 'Tell Dr. H. that, if he will wait till April, he shall 'receive his pay, if I live.'

The following year — 1817 — he spent a portion of his time in this western field; and his letters, as before, are filled with paragraphs relating to his parents' pecuniary affairs. Under date of September 9th of this year, he wrote:

'You will give yourselves no uneasiness in respect to 'our business in money matters, and in the mean time pay 'so much of the enclosed to Mr. Elmer as you can, and 'take his receipt.' Again, under Nov. 1st, he writes: 'I 'enclose eight dollars, which you will pay to Mr. Elmer. 'If I should fail in procuring what I should certainly 'receive by March, so as not to be able to assist you, as I 'wish, I shall certainly return, and take the blowing of 'it. You inform me that Maria has been to school. 'That is well; send her all you can, and believe me your 'dutiful and affectionate son. Good-night.'

In the autumn of 1818 he took up his residence in New Hartford. Being near home, and enjoying frequent opportunities to visit his parents, we have few letters from him; but the occasional note which he dropped them shows how constant and careful an oversight he exercised upon their welfare. The unfortunate condition of his father made it necessary for him to attend to particulars, and to direct in the management of affairs. I have a mere note of this kind, dated Nov. 19, 1818, in which he says:

'I saw David Gould, the morning I left home; and he

'partly promised me that he would assist you in your 'ploughing. I hope you will keep the plough and drag 'going until it freezes too hard, and then put them under 'shelter. The manure get out, if possible; put ten or 'fifteen loads on the garden,— the rest on the meadow. 'The enclosed three dollars pay — one to Smith and Dick-'inson, seventy-five cents to G. Huntington, the remain-'der as you please for your use. You will hear from me 'again before long. In good health. Your son,' etc.

The next month he writes his parents again, in the same town:

'The enclosed will help you to shoes; and it is best to 'appropriate it to that use, at all events, for you want 'them. Three dollars is all I can now send. I wish you 'would get about a dozen apple-trees, and fill up the 'vacancies where the others stood. You will find them 'somewhere in the vicinity. Set them, if possible, next 'week. In good health and prosperity. Yours, etc.

'P. S. Let Maria attend school. I will bring her 'books, when I come.'

There is something in all this, simple and commonplace as it is, that pleases and charms me vastly more than the finest thoughts expressed in the highest style of letter-writing. In all his correspondence with his parents, — and the remark might, perhaps, be extended to that with all his friends,— it seems never to have occurred to him to attempt the composition of a fine letter. Nothing was said for effect. He wrote in earnest, treating on subjects that belonged to the persons to whom he was writing, and to the occasions that made his correspondence necessary or proper. I shall copy the following paragraph of a letter, for another purpose. I wish the young of the pres-

ent generation, who chance to read these pages, to know something of the ways and means of humble life in central New York, thirty years ago. They have before seen how Mr. Smith proposed, in case either of his parents was sick, to travel from the neighborhood of Buffalo to Rome, New York, in *five days*, a distance now travelled in almost as few *hours*. On March 8, 1821, he says:

'DEAR PARENTS: I enclose two dollars, and had 'intended to come up; but it has been so cold, and other-'wise inconvenient, that I chose to postpone coming till 'after the third Sunday in this month. Tell Maria that I 'shall want her, in the course of three or four weeks, to 'make the visit I mentioned, for which I hope she will be 'ready, when I come. Respecting the cloth of which you 'spoke, I have ascertained that the *yarn* will cost five 'shillings a pound; and I can obtain the cloth for one 'shilling a yard. Thus, by taking the *cloth*, there will be 'a saving of one shilling in five, besides the trouble and 'expense of weaving.'

The business of weaving cotton by machinery was introduced at a date considerably subsequent to that of spinning. The good housewives, at first, both spun and wove their cotton. Then factories performed the former, and left the latter to be done by hand. At last, art triumphed, and the whole operation was wrested from the hand of the poor laborer under her own roof, and performed by natural powers in the cotton-mill. Some supposed that this revolution would occasion idleness, and consequent distress; but experience proves that economy in the processes of manufacture renders the product cheaper,

while new avenues of labor are perpetually opening to all who wish or who are obliged to eat their bread in the sweat of their face. Fifty years ago, almost all articles of clothing, especially muslins, were three times as high-priced as at this moment, while female labor did not command more than one-half the wages.

From these brief traces, the character of Mr. Smith can be easily judged, so far as it related to his parents. His solicitude for their welfare and happiness was constant and tireless. He seems never to have felt that he possessed anything which they had not the right to share. He spared no pains to render their condition comfortable and happy. He was a good son, kind, affectionate, and ready, if need be, to suffer hardships and make sacrifices, if by that means he could promote the peace of those he loved so truly.

Nor was his kindness all expended when he was from home. On the contrary, whenever he returned home, he engaged most earnestly in any kind of toil which the little farm of his father required. The following anecdote was told me by Mrs. Leffingwell, of Rome, who knew him well, almost from his boyhood, and who early embraced the faith which he preached, and long suffered from the scorn and abuse which her profession of it brought down upon her head. Mr. Smith was in the habit, it appears, of going home, whenever it was convenient, and assisting his father in his agricultural labor, and especially harvesting. On one occasion he thus returned to assist in getting in the hay, and the neighbors were surprised to see the grass of a good part of the little meadow, which was standing at evening, handsomely laid in the swath the next morning. The truth was, that, enjoying a beautiful moonlight, he,

had availed himself of its aid, and, while others slept, had been industriously engaged in mowing all night, as by this means he could hasten the harvest, and the sooner return to his other duties.

In his father's last sickness, he neglected all his appointments and duties, and watched by his bedside; and when the scene closed upon him, turned his thoughts and affections, with increased intensity, upon his mother and sister. Writing them, a few days after the funeral, he says, 'If possible, make yourselves easy and comfortable. 'I will do all in my power to render you so.' And most faithfully was this pledge fulfilled. His mother survived his father about twenty-three years, and his sister a little longer; and, amidst all the changes of life, they found an unfailing friend and protector in him,—nay, more, an ever kind and affectionate son and brother.

CHAPTER XI.

COMPENSATION OF MINISTERIAL LABOR.

I MUST stop here, a moment, and make some inquiries and observations respecting the compensation accorded to clergymen in central New York thirty, thirty-five or forty years ago. I have already remarked, in the course of this memoir, that I do not know the salary on which Mr. Smith was at first settled in New Hartford, in 1818; nor have I any means of determining what amount it was increased at a subsequent period. We have seen that his labors were rewarded, while in Massachusetts, by about five dollars per week, or two hundred and sixty dollars per annum. For this sum the young minister was to clothe and board himself, provide a horse for travel, and books to read, if he had any, and, besides, meeting all the contingencies of accident and loss, whether of capital, labor, or pay. Yet, meagre as this compensation obviously was, it was, beyond doubt, greater than the majority of our clergymen in the country generally obtained. Within my own day, I have known a clergyman of great respectability for talent and learning walk thirty or forty miles on Saturday, preach on Sunday, and return on foot again on Monday, for *five dollars!*

On our friend's return to New York, he took charge of a district school, and at the same time regularly preached, each alternate Sabbath, in his school-house, while

the other Sabbaths were generally employed in the adjoining towns. During six months he was not unemployed more than two or three days. He generally preached twice on the Sabbath, and sometimes went into some other neighborhood in the vicinity, and delivered an evening discourse. Giving an account of this period of his life, in his Historical Sketches, he says:

'No provision was, of course, made, and nothing definite was said, about compensation; indeed, none was expected. The first great object was to obtain *hearers;* all expectations of support being based exclusively upon other resources.

'Here, then, the double duty of *teaching* and *preaching* was performed during the long winter; and to one so inexperienced the labor was intensely arduous. The larger pupils, and nearly every family in the district, whatever their religious faith, very generally and punctually attended the meetings; so that the congregations were about as numerous, as well as respectable, as any in the place. These meetings were regularly continued about *six months*, during which time the preacher received many personal civilities; and, by way of compensation, *half a bushel of dry apples, and eight or ten loads of wood*, for the benefit of his father's family! The remaining Sabbaths were spent in several different places, and altogether brought, during the same time, in substantial currency, about *ten dollars!*

'Small as this compensation, or rather charity, was, it was received with that feeling of gratitude which, perhaps, nothing but the peculiar circumstances of the denomination could have inspired. And the preacher who received it has seldom drawn more encouraging assur-

'ances of countenance and support from any sum, how-
'ever large or unlooked-for, than from these small
'bestowments. The means of those who gave were, by
'no means, so small as to render such gifts burdensome;
'on the contrary, they were abundantly ample. But it
'was known that the "school-master" was receiving good
'wages. Some of our olden preachers were perpetually
'declaiming against ministerial salaries; and no doctrine
'which they preached was so readily received, or half so
'popular. Poor, good men! — had they known how little
'was received by the ministers generally, of all sects, at
'that time, they would have had little cause of complaint
'of its abundance.'

When Mr. Smith went to western New York, in 1816, he contemplated assuming the duties of a school-teacher, as he had before done nearer home, while he, at the same time, officiated as a preacher. His labors in the ministry, however, soon became so serious as to preclude the possibility of his acting as school-teacher; and this part of his design was consequently abandoned. What reward his services gained, I cannot definitely say. It was obviously such as to more than satisfy his expectations. In a letter to his parents, written in the summer of 1816, he says:

'As you, no doubt, wish to know how I am to live, I
'will inform you that I reside with Mr. Caryl, an agree-
'able and amiable family. They make me the same
'remuneration that I should receive were I in school,
'which is something more than double my last wages in
'Lee. I write this that you may feel assured that I
'shall still be enabled to aid and assist your exertions.'

Without being able to give any definite information on

this subject, in reference to Mr. Smith himself, I shall here introduce some statements he made in respect to ministerial support. I quote from his Historical Sketches:

'It was stated that, at the Association, this year,— '1815,— there was evidence that the preachers were gen- 'erally better supported. But it is necessary to explain 'this by facts, lest the reader should misconstrue the 'terms, and draw an unwarrantable and wrong conclu- 'sion. The world seldom knows, or appears to care, 'much about these matters. And, when it is said that 'preachers, in a given instance, are better provided for, 'the inference is, perhaps, natural, that they are raised 'above immediate and pressing want, if not some degrees 'above the condition of most of their supporters. Neither 'of these was then true of Universalist preachers, though, 'from causes always in operation, some were in better cir- 'cumstances than others, and received a better support.

'A single fact will illustrate the enviable abundance 'with which the ministers of Universalism were then so 'much favored. Of the ten or fifteen preachers in the 'state, he who, from his location, his need, and the num- 'ber and wealth of his congregation, unquestionably 'received as good a support as any other, actually real- 'ized, for his ministerial services, *less* than two hundred 'dollars in the year. And this includes every item, from 'all quarters, and of every description. On such support 'the reader will wonder how our condition could be visibly 'improved; and how, if such was the fact, we had pre- 'viously managed to live at all! None lived exclusively on 'a salary, but eked out a subsistence by teaching, or cul- 'tivating a patch of ground, or practising some handicraft, 'as circumstances permitted. And, whimsical as it may

'now seem, some of these very men were so fully satisfied 'of the amplitude of their support, that they were con- 'stantly declaiming against *fat* salaries. It was well for 'these good and pure-hearted men that they had but few 'wants, or, what is the same, were happily ignorant of 'their own necessities, which were quite apparent to all 'but themselves! It is, however, but justice to add, that, 'in one or two instances, preachers had received five hun- 'dred dollars per year.

'It will doubtless strike the reader that the members of 'societies must have been exceedingly remiss, if not crimi- 'nally faulty, in their attention to the wants of their public 'servants. But this was by no means the fact. That, in 'some instances, they were poor, in others thoughtless, in 'others negligent, is unquestionable; but there was proba- 'bly not an instance in which a competent support was 'withheld from mere penuriousness, or unkind motives. 'No one society could give an adequate support to a cler- 'gyman; and none thought of endeavoring to do so. 'Hence, when a preacher was said to be located with a 'particular congregation, it implied only that he resided 'there, or ministered there the principal part of his time. 'It followed, therefore, that nearly or quite one-half of the 'preacher's labors was applied to any place where he could 'find hearers; and the contributions to his support from 'these sources were often meagre in the extreme, from 'want of system and proper organization.

'The fault — if, indeed, there was any to which blame 'attached — commonly lay in the preachers themselves. 'As before stated, they often declaimed, in no measured 'terms, against ministerial support. And, when subscrip- 'tions, respectable in amount, were made for them, they

'have been known to neglect entirely even to ask for their 'collection. In other cases, where arrangements had been 'made, and reasonable compensation for time, expense and 'services, put into their hands, they would carefully esti- 'mate their expenses, receive that, and return the balance. 'And this, too, by men who needed clothing for them- 'selves, or whose families were in want of many of the 'ordinary comforts of life! What could societies do for 'such men? For, both by preaching and example, they 'were perpetually doing all in their power to fix the 'impression that it was their solemn determination to 'relinquish everything in the form of salary, and to accept 'only of a bare and stinted subsistence! There may be 'no sufficient reasons why societies should make their 'ministers rich, but certainly there can be none why the 'man who devotes his talents, his life-labors, and his moral 'influence, to the religious good of others, should not 'receive a comfortable support at the hands of those who 'command his services. And, if the world ever furnished 'a class of single-hearted and self-sacrificing men, that 'example stands out in the clearest light in the conduct 'of some of the first preachers of Universalism in the 'State of New York.

'And, however paradoxical it may seem, this semi-gra- 'tuitous ministry had a two-fold tendency to injure the 'prosperity of the very cause which it was intended to 'advance. It diminished the actual number of supporters, 'and, what is still more extraordinary, lessened the num- 'ber of attendants of a given congregation.'

I must beg leave to introduce one passage more from the work before named. It contains a merited tribute to the self-sacrificing spirit of the pioneers of Universalism

in this state, and, indeed, throughout the Union; and applies, with more or less force, to many of those who are at this day following in their footsteps, and carrying forward the work which they so nobly began.

'The remark has been made before, but may, without 'apology, be made again, that few things in the conduct 'of any class of men is more admirable than the utter 'disregard of all pecuniary considerations for which the 'early preachers of Universalism were generally distin- 'guished. Who can doubt that such men as Crandall, 'Morse, and many others, would have succeeded in any 'secular business to which they might have devoted their 'talents; or that they would have received a much more 'ample and sure temporal reward of their enterprise and 'toil than they ever derived from their ministry? At the 'time, and for years after, these gentlemen commenced 'preaching, there were not half a dozen societies that did 'or could raise more than one or two hundred dollars per 'year for the support of a clergyman. All that he real- 'ized more than that small sum was drawn from his own 'manual labor, or from some other, and, perhaps, distant, 'congregation. Besides, such was the irregular and 'uncertain manner in which the pecuniary affairs of soci- 'eties were managed, that, of the amount annually sub- 'scribed for sustaining public worship, more or less was 'never collected, and the loss generally fell upon the cler- 'gyman. With all this in full view,—with a life of 'unmitigated labor, of privation and poverty, before him, '—with the certainty of the contempt and hatred of the 'great body of influential Christians,—the inspiring 'motives to the adoption of such a profession could have 'nothing to do with personal interest or popular applause. 'The daily wages of the humblest laborer afforded higher

'pecuniary inducements than were furnished by the Uni-
'versalist ministry; and very few, of equally correct
'habits and careful economy, have found it more difficult
'to provide food and raiment for themselves and families
'than Universalist clergymen. We know instances, and
'not a few of them, in which good and talented ministers
'have endured privations that the world never suspected,
'and struggled with forms of destitution and suffering the
'relation of which would not, at this day, be believed.

'And, while these labors and trials were borne without
'a murmur, without a thought of abandoning the minis-
'try, and without any immediate prospect of better times,
'it was not unusual for them to be reproached by the
'imputation of worldly-mindedness! They were accused
'of seeking, under cover of their profession, a life of ease;
'of aspiring after notoriety; or hypocritically aiming at
'the destruction of all existing and established religious
'opinions and religious institutions;—as if all the usual
'motives that govern human conduct had ceased to be
'influential upon a class of men, who, though making few
'pretensions to refinement, were neither deficient in com-
'mon sense nor common honesty! Those who knew any-
'thing of the matter well knew that, so far from seeking
'or enjoying a life of indolence, they were, as a class,
'hard-working men. If notoriety had been their object,
'the Universalist ministry was certainly not the field for
'its attainment; especially as it was admitted, on all
'hands, that they might have held a distinguished rank
'in the ministry of any other denomination. That they
'sincerely wished to overthrow the existing Orthodoxy
'need not be denied; but it was for the purpose of reform-
'ing the church, and giving it a more rational theology,
'and a more pure and heavenly morality.'

CHAPTER XII.

LABORS IN PHILADELPHIA.

THE removal of Mr. Smith from Clinton to Philadelphia, which, as I have before said, took place in October, 1825, changed almost entirely the current of his life. Though located in the State of New York, his labors were eminently itinerant, scarcely a month passing that did not call him away, and not unfrequently to places quite distant from his home. The custom so prevalent, in perhaps all parts of the country, of having a sermon preached on almost all funeral occasions, necessarily subjects the minister of the Gospel to much extra, and, in many cases, unrequited labor; and of this kind of service Mr. Smith always had a double share. He not only occupied a large field, but he was the oldest preacher and most widely known in the region round about; and was, of course, often called to officiate, on such occasions, at no small distance from his residence. In the year previous to his removal, for instance, he preached fourteen funeral sermons, in eight or ten different towns, at the distance of ten, fifteen, twenty, and one even fifty miles from Clinton.

Such occasions have always furnished most favorable opportunities for the promulgation of our peculiar faith; and have therefore been almost uniformly seized by our ministering brethren, whenever they offered, and circum-

stances would allow. I think it may be said, with entire truth, that no clergymen have been more ready to subject themselves to loss of time, fatigue, and not unfrequently to considerable expense, in order to attend the funerals of their friends or fellow-men. They reasoned well on the subject, and were also actuated by humane feelings. Such occasions often introduced them into neighborhoods where they would seldom or never have been called on any other. Many individuals, who could not have been brought to listen to a Universalist sermon at any other time, could not in decency refuse, when a relative, friend or neighbor, was about to be borne to his last earthly resting-place. The most violent prejudice could seldom withstand the calls of a kindred nature on such occasions. Public opinion demanded of all that they should, for once, lay aside their enmity to a heretical faith, and go to the house of mourning and help their neighbors perform the last sad offices to their dead. Thousands and thousands of those now rejoicing in the faith of a world's salvation first heard its cheering doctrines at the very portals of the grave. It is a peculiar advantage which our religion enjoys, that it is meet for such occasions. The minister of the reconciliation has not to trim and alter the form of his doctrine to fit it for the house of death or the hearts of the sorrowing. He needs not suppress one of its glorious truths, nor soften down one of its terrors. He can declare the whole counsel of God, and not fear that it will break some stricken heart, or add one pang to the sorrowful soul. On the contrary, this very fulness of the truth — this complete gospel — bears the richest consolation. There is no balm like this to the bruised spirit. With what untold joy has many a poor sufferer hailed the

glad tidings of universal grace and salvation, as the grave was closing over all that remained of some lost friend! With what a holy peace has the truth sunk into the almost broken-hearted mother, as the body of an idolized son was lowered in the cold earth, and she for the first time was made to feel that God in heaven is the father, and Christ the Saviour, of all! Then has death been robbed of its sting, and the grave of its victory; and the tear was wiped away from the cheek of the mourner, and the afflicted heart was made glad, by the assurance that the dead are not lost, but have gone home.

It is cheering to reflect what a blessing such a man as Stephen R. Smith has been to his day and generation; and what an amount of good it was given him to accomplish in one single direction, in carrying comfort to the afflicted and the mourner. But his activity abroad was not confined to funeral occasions. During the year previous to his removal, he preached in no less than twenty-five different places, besides those where he labored statedly, in seven or eight counties, extending from Otsego to Erie. This travelling, while it added much to the sum total of his labors, was favorable, no doubt, to his physical well-being, and the vigor and elasticity of his mind. It prevented those sedentary habits into which city clergymen are so apt to fall, and which are so fatal to health, energy, and usefulness.

There is, I have observed, a very general desire, among clergymen, to obtain a location in a city. To most people in the country, there is something very attractive in the city, and, as is imagined, in city-life. The general disposition among young clergymen is to glide down from the interior, and fix themselves as near as may be to the

great marts of the country. I can very well appreciate this feeling, for I have felt it myself. It seemed to me, twenty years ago or more, that the city embraced everything really desirable in life. It had wealth, learning, refinement. A man appeared to me great, from the very circumstance that he dwelt in a large town or city. A clergyman, physician or lawyer, from Boston or New York, appeared to my young heart more important and worthy, possessed of higher talents and greater claims to reverence, than those of the same profession who lived in the country.

'T is distance lends enchantment to the view.'

I do not wonder, therefore, at the boy who, having seen Washington, went home disappointed, and reported that he was only a MAN. Many people in the country have little conception of the ignorance, and poverty, and wretchedness, that hold their seat in all great cities. They ordinarily see only the outside. They walk through the fashionable thoroughfares; gaze with admiration and delight on the splendid structures around them; visit, perhaps, the various places of elegant amusement; partake of the luxuries of a large hotel, or the more quiet pleasures of some friend's tasteful home and cheerful fireside, and go away enamored of the city and city-life. A deeper view is needed to enable one to judge well. It is not enough to visit a city for a few days, or to see it under its most favorable aspects. It has its dark as well as bright side; and one must become familiar with both, in order to judge well of the advantages and disadvantages of the two.

In some respects, it must be confessed, our cities make the situation of a clergyman more comfortable and encour-

aging. Their pecuniary affairs are generally better managed, and his support, if not more ample, is more reliable. One great evil attending many of our country societies is their inexcusable remissness in fulfilling their engagements. They are often tardy and lax, and the interests of the clergymen suffer for the fault of the people. The social relations, too, of city clergymen, are perhaps more agreeable than those of the country. The members of the parish are brought within narrower limits, and are therefore more easily reached; and sometimes, if not generally, they are more social in their habits than people of the country. But one of the great attractions of the city is to be found in the larger audiences usually assembled, and the consequent excitement ministered to the speaker. Nothing is more encouraging,— nothing, indeed, so inspires a public speaker, who has worn off the timidity of youth, as a large congregation of attentive hearers. To see the eyes of a thousand people watching your own; to know that a thousand ears are drinking in every sound of your voice, and a thousand hearts beating in sympathy with that which throbs in your own breast; to feel that, during this hour, you may lift up some desponding soul, or fix in the path of virtue some wavering and tempted spirit, or plant some holy resolution, that may grow in time, to bloom only in eternity; — this, it seems to me, is a privilege that angels might covet. The gift of speech is God-like. The influence of this divine faculty we cannot too highly prize, nor can we employ it too wisely. I do not wonder, therefore, that men, and especially young men, are ambitious to place themselves in circumstances where their influence may be thus extensive.

At the same time, a condition so favorable is not to be held

without some sacrifices. In his providence, God has set one thing over against another. It is no small deprivation to be shut out from the sights and sound of nature; to be denied the privilege of looking on the green fields, and listening to the song of birds; to be enclosed in a dingy and often filthy city, crowded together with our fellow-men, and jostled at every turn. From all the pleasures of excitement, there are melancholy drawbacks, which we may be slow to acknowledge even to our own hearts, but which make themselves felt more and more. There is something unnatural in a city life. Its thronged streets, its crowded buildings, its perpetual round of amusements and pleasures, its restless desires and strifes,— everything there is unnatural, except human passions, and even they are intensified. Its very businesses, however necessary, however important, stand apart from the natural pursuits of our race. How unlike the labors of the agriculturist, or the cares of the shepherd! Cowper has well expressed the whole fact in one line:

'God made the country — man made the town.'

Yet many people imagine that a country life must be dull and uninteresting. It has no amusements, no theatre, no opera, no routs or parties, no excitement, no life. People talk of *retiring* from the city, as they do from this state of existence, and probably with as much reason; for to go to the country, is to go to a better land,— to go home. It is to enter upon a true life, and to begin to taste the real joys of existence. To feel one's self bathed in the free air, to see one's self surrounded by the light and beauty of nature, to mingle with the works of the great Creator, and to be drawn towards him by the ten thousand mani-

festations of his wisdom, love and power, to enjoy sweet communion with God in God's own handiwork,— this is to live, this is a natural and healthful life.

In Philadelphia, Mr. Smith did not at first preach so much as he had been accustomed to do in the country; but it is probable that he expended more labor in the preparation of his sermons. He had no funerals abroad to attend, and was seldom or never required to preach funeral sermons at home. Of course, he was not absolved from the duty of attending funerals in the city, and officiating in an address and prayer, according to the custom of cities. He spent more time in study, and perhaps in social intercourse, than he had formerly done, but wanted the fresh air and invigorating exercise which he had so freely enjoyed in the country.

During the autumn of 1825, and the following winter and spring, he preached twice only each Sabbath, and alternated his services daily between the Lombard-street and the Callowhill-street churches.

Of his affairs, labors and prospects, during his sojourn in Philadelphia, I can give no better account than may be gathered from his correspondence with his mother and sister, who, on his going to Philadelphia, had removed to Clinton, and occupied his house there. I have before remarked that 'The Universalist,' published for half a year in Utica, had fallen into Mr. Smith's hands, and was carried by him to Philadelphia, and a volume completed there. In a letter dated Oct. 25, 1825, he says:

'DEAR MOTHER AND SISTER: * * We got into 'our house the 13th inst., and so manage as to be quite 'comfortable, and make out very well for provisions from

'the market. We are quite out of the bustle and noise 'of the city; though almost in its centre; and suffer no 'inconvenience from anything so much as the dust, for it 'has not rained where we have been since the morning we 'left Clinton.

'You have made fine progress with "The Universalist," 'which I am very happy to hear. I shall probably obtain 'from *one* to *three* hundred subscribers here and in New 'York. One hundred, in addition to those you have dis- 'tributed, will amply redeem the work. The fourteenth 'number is now in press, and will be forwarded on Mon- 'day or Tuesday. Calculating the difference in the price 'of printing, with the new subscribers obtained by bring- 'ing the work to Philadelphia, it will probably make 'nearly five hundred dollars difference in my favor, by its 'removal. The new Colombian ship of sixty-four guns 'is to be launched this afternoon. The military is already 'in motion, and the city will pour out its thousands to see 'her make her entrance upon her destined element. * *

'Our friends have shown themselves friendly in every 'respect. Our churches are well filled, and we have 'received every attention we could wish, both at home 'and where we have made calls. *Simplicity* is here 'the fashion, and we can always live without the osten- 'tatious parade which might naturally have been antic- 'ipated. This encourages me that you would enjoy 'yourselves here very well, when once we are fairly at 'home. For myself, though always willing to remain at 'Clinton, yet I now think more than I have formerly 'that it is to me and every branch of my family a bless- 'ing that I came here.'

He wrote again, Nov. 14:

'DEAR MOTHER AND SISTER: Your letter of the 6th 'inst. is received, to which I immediately reply, though I 'wrote you Friday last. I then enclosed *twenty* dollars, 'and now add *twenty* more. This, as the other, I wish 'paid to Mr. Pixley. Nothing material has occurred 'since my last. We are in health, and, as far as I know, 'or can infer from appearances, in prosperity. * * I 'rejoice at the coming of Br. Pitt Morse,— not that I 'know anything of the probability of his settlement; this 'may or may not be.

'Yesterday, one of the members of the Second Church 'was buried. He had been a member of a volunteer com- 'pany, who appeared in their uniforms, with music. This 'excited some curiosity, and the press was very great. 'From the house to the church, nearly a mile, every part 'of the street was entirely filled; and, though the church 'was full to overflowing, yet no part apparently of the 'multitude got in. There were more than two thousand 'persons in the house. Everything was quiet, and I was 'very well heard during the address.

'We yet enjoy mild September weather. We had a 'furious rain, this morning; but the afternoon, like yester- 'day, has been clear and pleasant.'

Again, February 1, 1826, he writes:

'DEAR MOTHER AND SISTER: I have not received 'your reply to my last, but have concluded that a line 'would not be unacceptable; and the more particularly as 'it would bring you five dollars, which might help you to 'keep warm in a cold day. Last Monday was a fine,

'snowy day, and yesterday as windy as the cave of Æolus. 'All the uncouth things called sleighs were, however, in 'requisition, and the motley concourse of city and country 'apparatus jingled, and are still jingling, through every 'avenue of this metropolis.

'Br. Morse has declined the offer of a settlement with 'the First Church, and they have renewed the call. This, 'I think, he will accept. I thus look to the assistance 'of one of the soundest and best men, and one in whom I 'can place full confidence. "The Universalist" wants but 'two numbers more, besides one now in press. It makes 'me little labor, and has nearly redeemed our pledge.'

The anticipated removal of Mr. Morse took place. He assumed the duties of pastor of the Lombard-street Church some time in February, I think. But his connection with the society continued only about a twelve-month, when he was recalled to Watertown, N. Y., where he remained many years.

Mr. Smith's various labors proved quite too much for his strength. The change in his habits and manner of life was too great; and early in May he was obliged to suspend a part, and on several Sabbaths the whole, of his pulpit services. In June he visited Clinton, where he represented himself as convalescent, but was for the most part unable to preach. During his absence, Rev. Mr. Stacy performed his duties in Philadelphia. The following letter from him, dated July 20th, will be read with interest:

'Br. Smith: We were happy to hear from you, through 'the medium of your letter of the 12th inst. to Br. Morse,

'which was received on Monday last. We had felt con-
'siderable solicitude; not more, however, than was man-
'ifested by your numerous other friends in this city, who
'omitted no opportunity to inquire after you, and, with
'some impatience, called every morning at the post-
'office, for a week, before the welcome letter arrived. I
'could wish that Providence had permitted you to give us
'a more encouraging prospect of the speedy recovery of
'your health. But we must submit to the direction of
'Divine Wisdom; and happy are we if we can cheerfully
'say, "Thy will be done."

'You said nothing, in your letter, respecting your
'designed or probable return to this city. Indeed, under
'your then state of health, I do not know what you could
'have said, with any moral certainty, or even probability.
'Yet your friends are anxious, and myself in particular,
'to hear some encouraging word on this subject. They
'feel exceedingly loth to have the church shut again, if
'it can be avoided. It is not possibly consistent for me
'to remain with them but a few Sabbaths longer, at most;
'and they entertain fears that you will be unable to resume
'your ministerial labors immediately. They ask, "Cannot
'Br. Smith find some other person, in your section of the
'country, who can supply the desk, when you leave us,
'till he is able to do it himself?" Have the goodness, dear
'brother, to write immediately, and say what you can on
'this subject. I should be very glad to make my arrange-
'ments in respect to leaving this place in reference to
'your return, if possible.

'I may add that I am better pleased with my situation
'here than I expected to be. I have met with every token
'of respect, friendship and confidence, that I could have

'expected, and much more, I am conscious, than I have 'merited. They tell me that my meetings are well 'attended for the season; and I am witness to the appa- 'rent candor and interested attention that is given to my 'feeble efforts to administer the word of truth. I have 'enjoyed exceeding good health, too; and Brother Morse 'and his amiable wife have spared no pains to make my 'stay agreeable and happy. * * *

'Brother Morse and his wife unite with me in desires 'to be affectionately remembered to your wife, mother, 'sister and children, and to all our friends indiscrimi- 'nately.

'And that God would take you under his special care, 'restore you to health, and enable you to resume your 'useful labors in his moral vineyard, to the joy of your 'friends, to the confusion of your enemies, and to the 'particular consolation of the anxious and expecting people 'of your charge, is the unaffected prayer of your affec- 'tionate brother in Christ.'

However, his health was so much improved that he was able to return to Philadelphia, and resume his labors, the last of July, or early in August. Almost immediately after his return, he commenced a series of discourses on the principal doctrines and duties of the Christian religion, in the course of which he considered also some of the most prominent doctrines commonly received in the church, but which we, as a denomination, have been led, on Scripture grounds, to reject. This course of sermons extended through several months, and must have added greatly to the amount of labor he was required to perform. He commenced with two or three discourses in defence of

Revelation; these were followed by one in favor of the Eucharist; and, two or three weeks after, that ordinance was, for the first time, celebrated. He had a discourse on the duty of proving all things, and holding fast that which is good; then one on the Divine Unity, one against the doctrine of the Trinity, two on the character of Christ, two on the nature of Salvation, three on Election, one on the Freedom of the Will, with one in conclusion of this course. This was immediately followed by another course, on the Practical Duties enjoined by the Christian Religion; consisting of one on Repentance, one on Rewards and Punishments, one on the New Birth, one on Prayer, one on Ministers' Duty, another on the Duty of Societies. one on Religion, one on Slander, one on Sincerity, with several discourses to the Aged, to Believers, to Unbelievers, and to the Fearful, &c.

He had at first preached, as I have before remarked, alternately in his own church, in Callowhill-street, and in the First Church, in Lombard-street. This arrangement had now, owing to some little misunderstanding between the societies, been suspended. It was alluded to in a letter from Rev. Mr. Stacy to Mr. Smith, while on his visit to New York; but I am not acquainted with the nature of it, and suppose it to have been some frivolous disagreement, such as good men and grave bodies sometimes unaccountably indulge. But, whatever its cause or nature, it prevented that free interchange of services between the two pastors which they desired, and which would have tended so much, I think, to the mutual prosperity of both societies, and added somewhat, it is probable, to the labors of both pastors.

They were engaged together, however, in the manage-

ment of a periodical, before alluded to, called the 'Herald of Salvation,' which had taken the place of 'The Universalist.' It was begun in April of 1826, published semi-monthly, eight pages royal octavo, and was a very neat and well-conducted paper. As Mr. Morse left Philadelphia at the close of his first year, this periodical was relinquished on the completion of the first volume. In their valedictory to their patrons, the editors say:

'The establishment of various periodical papers, de-
'voted to the dissemination of the great Christian doctrine
'of the salvation of all mankind, has, for a few years past,
'most effectually answered the end contemplated. Con-
'vinced of this fact, individual societies have made great
'exertions to sustain a publication in their immediate
'vicinity, and thus the most perfect *locality* has been given
'to those papers commenced under merely local auspices.
'That much good has been effected by these, does not
'admit of a doubt; but that they have also been produc-
'tive of serious injuries to individuals, is unquestionable.
'In some instances, where the work and the editing were
'worthy of an extensive patronage, the subscription was
'unequal to the expense; and the consequence has been
'that the publishers have not only labored without reward,
'but have sustained heavy losses. This was the fate of
'the "Christian Messenger," and the "Philadelphia Uni-
'versalist Magazine," and "The Gazetteer," published for
'five successive years in this city. The mechanical exe-
'cution and appearance of several, to say nothing of their
'contents, have been such as to offend the public taste;
'and they have been the innocent means of prejudicing
'the minds of many against a doctrine which otherwise
'they would, at least, have examined.

'The cause of these inconveniences is perfectly obvious. 'We have too many religious journals. As a Christian 'denomination, we are neither very numerous nor very 'wealthy; and yet we are sustaining more publications 'than any other church in America! We can reckon '*ten* periodical papers devoted to the propagation of Uni- 'versalism, and we are still occasionally called upon to 'publish a new prospectus! Surely it cannot be matter 'of surprise that this number is not well supported; the 'wonder is that they are all read.'

The editors close by expressing the hope that delinquent subscribers would pay with promptness, and thus enable them 'to escape from the hands of the printers, with the skin of their teeth;' and, by referring their friends and patrons to the 'Gospel Herald,' of New York, the 'Religious Inquirer,' of Hartford, Ct., and the 'Gospel Advocate,' of Buffalo, as accessible substitutes for the discontinued 'Herald of Salvation.' I shall take the liberty of copying a single article from the pen of Mr. Smith, and published in the Herald. It is entitled 'Pagan Virtue — A Fact,' and is as follows:

'In the early settlement of *Whitestown*, New York, 'a gentleman made a visit to the *meadows* on Fish- 'Creek, for the purpose of procuring salmon. On his 'arrival, he was gratified by finding a party of Oneida 'Indians, with a large number of salmon; but was very 'much astonished that they would sell none. He repeat- 'edly urged them, proffered the pay, and insisted that, 'out of so many, they could readily supply him with all 'that he wished. To this one uniform reply was made, '"*By and by you buy.*"

'The only alternative was to wait their pleasure. In

'a short time, a number of the largest and best fish were 'marked, and the natives sat down to smoke their pipes. 'At length, several small Indian boys arrived, and, by the 'direction of one who appeared to have some authority, 'they took the fish which had been marked, and carried 'them away. When this was done, they informed the 'gentleman that they could now furnish him, by saying, '"*Now you buy.*"

'After having procured as many as he chose, he 'inquired why they had at first refused to sell, and why 'so many of the best fish were sent away. One, who 'could speak a little English, proceeded to inform him 'that they had *widows* among them; that the boys were 'their children, none of whom had arrived at an age which 'enabled them to provide for their parents; and that it 'was their custom to set apart a certain portion of all they 'obtained, before any sales were made. The white man 'saw that men by nature are not totally depraved, 'praised the spirit of active and native benevolence which 'provided thus for the *fatherless and widows*, and 'blushed for the want of mercy among professing Chris-'tians.'

In the autumn of 1826, his mother and sister went from Clinton, and spent the winter with him in Philadelphia. After their return in the spring, he wrote them, under date of April 17, saying:

'The next day after you left, a committee of the 'Second Church, Callowhill-street, waited on me, and 'renewed the call to me for *two years*, at my former 'salary. They assured me that there was not a dissent-'ing voice. I have accepted their invitation, and last 'evening the society received and adopted the report of

'their committee. So I am engaged to this society for 'two years from the third Sunday of next June, on the 'following conditions: that I have two or three Sabbaths, 'each year, to visit the Association; that I may exchange 'with the pastor of the First Church, when he and I shall 'think proper; and that I shall have the privilege of 'leaving them whenever I think my health shall require 'it. These things have all been done unanimously.

'Soon after you left, I had the good fortune to find a 'vacant house, No. 300 North Third-street, nearly oppo- 'site the Commissioners' Hall, in the Northern Liberties, 'and we removed into it yesterday. Last evening, after 'moving, I married *three* couples, and *one* on Sunday 'evening before.

'Br. Bisbee has been invited to settle in the First 'Society. From what he has written me, I think he will 'at least visit us. My health is about as usual; all the 'rest very well. The city is very healthy. Trees all 'in full leaf, peach-blossoms shed, plum-trees in full 'bloom, and lilacs in perfection. Enclosed are ten dol- 'lars. Remember us to everybody, and believe me,' &c.

He wrote again, May 27, 1827:

'DEAR MOTHER AND SISTER: Yours of April 29th 'was received two weeks since, and would have been 'sooner answered, but I had just written, and also wished 'to delay till after I had visited Marietta. I made that town on the eighth, and returned on the eleventh instant, 'having held three meetings. The village is about the 'size of Whitesboro', and, like that, principally built on 'one street, directly on the bank of the Susquehanna, 'which is there about three-quarters of a mile wide. The

'people are Germans, to a man; but, by some strange 'providence, have a Free Church,—a very good brick 'building,—and they received me very kindly, and heard 'me with great attention, and in goodly numbers, the 'house being completely filled.

'Things remain here as when you left, the Lord grant-'ing us prosperity and usual health. The Lombard-street 'Church is still shut up. Mr. Bisbee is, however, expected 'to preach there next Sunday, and we are in daily expect-'ation of his arrival.'

In June of this year, Mr. Smith again visited central New York, for the double purpose of seeing his mother and sister, and of attending the old Association, which was to meet in Hamilton in the early part of the month. He preached in Clinton on the Sunday after his arrival. In a note to his wife, who did not accompany him, he says, 'Yesterday we met in the Free Church, which was very 'full.' The following week he attended the Association, where he, of course, preached, and spent the following Sunday with the society in Madison.

While on his way, he tarried over night in New York, and with Mr. Kneeland, then pastor of the Prince-street Church, I think. I hardly know the progress this individual had then made in his downward path to the stupidest infidelity. Mr. Smith, in the note to his wife, refers to this interview. 'I spent the night with Mr. K. in 'New York; and, notwithstanding his confidence, it is the 'confidence of temerity. A great injury has been done, 'which, in time, will certainly manifest itself, and will 'breed perpetual discord.' This prophecy was literally fulfilled. It would hardly seem possible that an individual

could produce so much dissension and mischief as flowed from the conduct of Mr. Kneeland in New York.

During the summer of 1827, Mr. Smith prepared a course of sermons on the Divine Attributes, which he delivered on successive Sabbaths in his own church, and also a sermon addressed to youth. In the autumn, he delivered another series, on the Principles of Morality. This course embraced seven or eight discourses, and was, contrary to his custom, written out in full.

The hopes of the Lombard-street Society of obtaining the labors of Rev. Mr. Bisbee were not realized; and, after some delay, they engaged the services of Theophilus Fisk. He was then a young man, full of zeal, and possessed of many gifts, which, with a better culture, and more stability of character, would have rendered him a most valuable member of the denomination, and of the ministry. Mr. Fisk took lodgings in Mr. Smith's house, and they labored together with equal zeal and vigor. As if they had not work enough already, they commenced a course of week evening lectures in the Franklin Institute, at which they officiated alternately. On the 12th November, 1827, he wrote:

'DEAR MOTHER AND SISTER: As you have probably 'received one letter, and a number of papers, since you 'heard of my death, I concluded to wait some little time 'before formally informing you that I was not only alive, 'but have been so since I saw you. At least, I have no 'knowledge of having been otherwise, and I regard it as 'pretty certain that I have not yet left this breathing 'world.

'My health has been generally much as usual. Lately

'I have had a very uncomfortable cold, and one very 'severe attack of pain in my stomach. I have, however, 'kept along without a physician, and am now recovering.

'Brother Fisk, who is now preaching to the Lombard-'street Church, continues to board with us, and is quite 'companionable. He is doing very well. Our church 'affairs go on, I believe, much as usual. Our meetings 'are well attended; and, so far as I know, we have peace 'in all our borders.

'I have now in the press the substance of my last even-'ing sermon, which is intended as a kind of epitome of 'our faith, entitled, *The Teachings of Jesus.* I am not 'certain that it will be very well received; but, as the 'object is to do good, I am not very anxious about it. If 'it is not liked, perhaps it will teach me not to publish 'anything in future. I shall send you a few copies, for 'yourselves and friends.

'It is unaccountable how the report of my death should 'have originated. Some one must have mistaken the 'name, or else been malicious enough to fabricate the 'story, in order to distress you. Coming to you as it did, 'I do not wonder that, for the time, it should have been 'believed. But, for the future, always recollect that I 'am generally among friends, who would certainly give 'you seasonable information of anything of importance 'concerning me, which could be of importance for you to 'know. Besides, you should remember that such mali-'cious reports are often put in circulation about our 'preachers. It may, therefore, be expected that I should 'come in for my share. I beg you to bear in mind that 'I should be gratified to learn how you get along. Have 'you wood? have you engaged any? and do you want

'anything that I can send you? Money I have not, just 'now, to send; but shall be able to do so, before long.'

In December of the present year he visited New York city, where he spent several days. While there, he wrote his mother and sister thus:

'We have had an inundation of preaching in Phila- 'delphia, for the last three months. Mr. Fisk is still 'there. Rev. H. Ballou spent one Sunday there; Mr. 'Case, two; T. Whittemore, two; and Mr. Cooper, one. 'A great effort will be made by the Lombard-street people 'to settle Mr. Whittemore, but it is somewhat doubtful 'whether they succeed. Callowhill-street goes on as 'usual, giving a tone to public opinion. In the evenings 'every seat in the church is full. We have added, in the 'last three months, about *twenty* new members; and, so 'far as I can judge, we are in a state of great prosperity.

'I see that your preacher, Mr. Wright, has returned to 'the east. This certainly looks like a determination to 'make the invitation to which you referred in your last. 'Let it come. I will act with a view to my own and the 'good of all concerned. Some reasons will certainly oper- 'ate strongly to induce my return,—my health, your 'own situation, and the very extensive acquaintance which 'I have in the State of New York. On the other side, 'my present location is good, my people are kind, and we 'have become more attached to each other. On the whole, 'it will put me in a strait betwixt two. Never did a man 'write under more inauspicious circumstances. I am now 'in the library-room of the "New York Book Society;" 'cold, and full of company.'

On the 11th of February, 1828, the trustees of the

society at Clinton, New York, addressed him a long and very flattering letter, inviting him to return and resume his labors with their society again. I shall make a few extracts:

'We derive joy from the anticipation that your health 'will be fully restored by a translation from your present 'sphere of arduous duty, confinement, and pestilential air, 'to a salubrious region, in which you can inhale a pure 'and more elastic atmosphere, and have a full range for 'exercise of every description that can contribute to health 'of body or vigor of mind. The circumstances of your 'mother and sister require your presence; and, without it, 'their comfort and happiness must be seriously impaired. 'But the subject of our highest solicitude is the pros- 'perity of our society. Since your departure, it has been 'in a dormant state, verging to dissolution. The prospect 'of your return has aroused it from its slumbers, rekindled 'its zeal, and inspired new confidence and hope.' In this letter the trustees made no definite offer of salary, but promised to 'contribute all in their power to promote his 'prosperity, temporal and spiritual.' To this letter Mr. Smith refers in one dated February 25, addressed to his mother and sister:

'I have received the letter from the society at Clinton. 'and shall lay it before the board of trustees here, at their 'next regular meeting, the second Thursday in March. 'What they will do, I know not; but I will, at all events, 'spend a month or two in the country, next summer, and 'will leave the city at the expiration of my present engage- 'ment. I am, however, inclined to think they will let me 'go, if there is any prospect of finding some one to supply 'my place. This I have tried myself, without effect, and

'I will not recommend a man that I do not believe will 'promote their welfare.

'I am rather better of my cold; but the watchings and 'care of the week,'—one of his children had been very sick,—'added to more than ordinary public labors, 'wear upon me somewhat. I had a lecture, by public 'notice, in the "Franklin Institute," on Wednesday eve- 'ning; and, last evening, another, on "The Wages of 'Sin," in our church. The last was my regular appoint- 'ment; but, public notice having been given, it required 'some extra attention and labor. And the more so, as it 'is Mr. Finney's favorite text, who, by the way, is here, 'and has preached from this text at least three times. 'Some friends having heard him, requested me to speak 'upon it; and, as Mr. Finney had advertised his sermon, 'mine must be so, of course. We had many more people 'than could be seated in the house, and how many went 'away, for want of room, I cannot tell; and this, although 'the rain was falling in torrents at the time we were 'assembling. The house was perfectly still for more than 'an hour, during which time I spoke.

'Our Wednesday evening lecture on Seventh-street, 'near market, is full every evening; and, if continued, will 'raise another society. My congregation was never larger, 'nor the church ever so prosperous as at the present time. 'But my inclination to study, when I have the opportu- 'nity, keeps me nervous and unwell; and, if I could 'ride and work, I am confident it would be better for me. 'This, together with your situation, and the wish to have 'my children brought up somewhere else, induces me to 'wish to leave the city.

'There is a little snow flying in the air to-day, which

'is the fourth time it has appeared this winter. The 'rivers have not yet had ice on them, and the grass in the 'public squares has all the appearance of May. A little 'orange-tree, which came up from the seed in our yard, 'is green and fresh, though it stands entirely exposed.

'During the year 1827, I married twenty-six couples, 'dedicated seven children, and attended twenty-four fu- 'nerals.'

The following letter was addressed to the board of trustees of his society in Philadelphia. It is dated March 13, 1828:

'BRETHREN: In December last, I suggested to your 'moderator that, considering the general state of my 'health,—which would doubtless be improved by more 'bodily exercise,—and the duty which I owed to my aged 'mother, I was induced, if your desk could be suitably 'supplied, to wish to return to my former residence in 'New York. And, from the then existing probability that 'such supply could be obtained, I was further induced to 'signify to my friends in New York,—whose desk has 'been vacant most of the time since my removal,—my 'willingness to receive an invitation for one-half of the 'time.

'The request for my removal has been received; and, 'having been read to several members of your body, need 'not therefore be here repeated. Now, as far as my own 'sense of propriety and duty influence my mind, they 'incline me to accept the invitation now received. At 'the same time, the trustees and the society will assure 'themselves that no disaffection exists on my part. On 'the contrary, I have every reason to be satisfied with

'your conduct, and to be grateful for your unremitting 'attention to my wants, as well as for your personal kind-'nesses.

'But, having completely failed in my attempt to obtain 'a supply for your desk,—such, at least, as I wished,— 'and feeling, as I do, my duty to fulfil every obligation 'to you, according to the best of my ability, and to the 'close of my present engagement, I submit it entirely to 'the discretion of your board, whether you will or will not 'dismiss me, from and after the third Sunday in June 'next.

'Trusting, therefore, that everything relating to this 'subject will be conducted in friendship, I subscribe myself 'yours affectionately, in the Gospel.'

To his mother and sister, under date of March 15, he says:

'I have laid the request from Clinton, accompanied 'with my own, for my dismission after the third Sunday 'in June next, before the board of trustees; but have 'received no reply. What the result will be is wholly 'uncertain; but it has produced much excitement. I will 'give the committee at Clinton an answer, as soon as I 'receive one.

'My meeting is truly overwhelming. Last Sunday 'evening, which happened to be fair, the whole house was 'one immense mass of human heads; and I am told that 'many went away, not being able to find seats. The 'Lombard-street meeting is also increasing, and our 'lecture at the "Institute" is always attended by as many 'as can find seats. This has encouraged Brother Fisk 'and myself to open still *another* lecture, at the public

'hall in Southwark; so that, including the debates at the 'Commissioners' Hall, in the Northern Liberties, we 'shall have *five* meetings in the city.

'Our healths are about as usual. I am always tired 'on Monday; and am to-day inclined to a pain in my 'head, which is very uncommon.'

I have the copy of a letter, dated March 27, 1828, to Rev. Thomas Whittemore. After speaking of some matters relating to the Modern History of Universalism, upon which Mr. Whittemore was then engaged, he says:

'I now beg permission once more to approach you on a 'subject from which you have withdrawn, like the sensi- 'tive plant from the touch; I mean in relation to your 'locating in this city. Some time in January, I signified 'to my friends in Clinton, New York, that, if my society 'here could be supplied,—of which I had some hope,— 'I would return. They accordingly invited me; and I 'have been obliged to decline going, for the present. In 'the mean time, our friends in Lombard-street are satis- 'fied that they are doing as well as they could hope, and 'will probably engage Br. F. for the year. Now, as you 'have dropped the intimation that you might, at some 'future time, remove, by the consent and at the instance 'of a committee of the trustees of the Second Society and 'Church, called Universalist, in this city, worshipping in 'Callowhill-street, you are requested to inform me whether 'you will, as soon as a year from next June, or at any 'previous time, accept the pastoral care of said church.

'The *sermons*, &c., have been duly received from H. 'Bowen, and I thank you for the favor. Will you please 'name to Mr. Balfour that our friends here are anxiously

'waiting for his Essays? I requested him to send me 'fifty copies.

'Our *new* meeting is full; and we have been induced to 'open another in Southwark, which is also well attended. 'Lombard-street church is also gaining members, and Br. 'F. is much esteemed; he is now again with me. My 'health is poor, but comfortable. Yours,' &c.

Another request was sent Mr. Whittemore, in April following; but, with a true New England spirit,—bating the locomotive part of it,—he clung to Boston, and, probably, in so doing, consulted the interests of himself and the denomination; though it is quite impossible to say what he would not have done, had he, in 1828, removed to Philadelphia or Cincinnati.

In the latter part of May, Mr. Smith visited Boston, on exchange with Rev. Mr. Ballou. Here he spent two Sabbaths,—preaching one day in School-street church, and the other in Charlestown. The object of this exchange was two-fold. He was anxious to gratify his society, which had shown him so much kindness, and also to improve his health by a journey, a part of which was by steamboat, over Long Island Sound. In a letter to his mother, while in Boston, he tells her that he had preached 'to large and very attentive congregations, and had vis-'ited Mr. Whittemore and Mr. Dean. I was most effect-'ually *sea-sick*,' he adds, 'for five hours, in coming down 'from New York, though not enough to cleanse my stom-'ach. This was what I wished; and, perhaps, I may be 'gratified on my return. I have, however, gained an 'appetite, and feel more active and strong than I have 'for some time; and hope, by the time I reach Clinton, 'to be able to weed garden very well.'

He returned to Philadelphia, and preached a single Sabbath, when, with his family, and in accordance with previous arrangements, he visited Clinton. It was not yet determined whether they could remain. The society in Philadelphia had not been successful in obtaining the services of another preacher, and they were exceedingly unwilling to part with him. It was obvious that duty to himself demanded his removal; and it was equally so that the society could not spare him without serious injury. But it was indispensable that he should throw himself into the country for a time, at least during the summer, even if he were obliged to return again in autumn. In a letter written to his mother and sister, in the early part of the season, he says of his society, 'They would be 'willing to let me remove, on condition that I would come 'and spend the winter here.'

It was now the middle of June when he arrived at Clinton; and, notwithstanding his imperfect health, he immediately commenced his former labors in this place and neighborhood, preaching at Clinton, New Hartford, Western, Rome, &c. &c. On the first of September, leaving his family in the country, he went to Philadelphia again. I have a letter addressed to his wife, dated September 9th, in which he says:

'I arrived here safe, and quite well, on Friday even-'ing, the 5th inst. My reception here on Sunday was 'just such as I could desire; a full house, and some hun-'dreds shook hands with me, in tears. The congregation 'was larger, by far, I am told, than it has been since I 'left. Br. Fisk is well, but looks pale and feeble; he 'continues to prosper.' Again, on the 14th September, he wrote his wife, as before: 'My health continues very

'good, and I enjoy myself highly in the family of Mr. 'Taylor. They are truly friendly, and very polite; and, 'if anything could induce me to renew my residence here, 'it would be the unfeigned attentions of this immense 'congregation, who, to the very children, crowd the 'church.'

He remained, preaching as usual, till about the 10th of October. Meanwhile, the society had secured the services of Mr. Z. Fuller, who had already arrived in the city, and was ready to commence his labors. Mr. Smith had, during his stay, attended to the packing and shipping of their furniture, which was already on its way to Clinton. On the 4th of October, he penned his last letter from Philadelphia. It was to his wife; in which he says:

'Having waited in vain, another week, for a letter, and 'none coming, I have concluded to come and see what 'the cause may be. The fact is, Br. Fuller has arrived; 'and, as the desk may now be supplied, there is no par- 'ticular need of my staying another week. Having, 'therefore, seen several of the trustees, and stoutly urged 'the propriety of the measure, they have given consent. 'I have written Mr. French, that he may give me a 'meeting at New Hartford the second Sunday inst. The 'meeting at Clinton will stand as I appointed in my let- 'ter to Maria.

'To-morrow will be the day of public parting; and it 'will be a painful one to many of our friends, as well as 'to me. We shall commence in the evening; after which 'will come the period of feeling and taking *farewell*. 'Yet, painful as it must be, I would not part otherwise 'for all that earth and time can give. I would to God 'you were here; but now it cannot be. How different

'this from what we have several times seen in this place; 'and how thankful I feel that we do not leave here in a 'quarrel, or in contempt!

'I shall leave here on Tuesday, so as to get the Clin-'ton stage on Friday. Br. Fisk will accompany me to 'New York, where I hope to find some acquaintance for 'the rest of the way.'

Thus something more than three years — 'three years and six weeks,' as he remarks in his records — of, perhaps, the best part of his life, were passed in Philadelphia. This was a season of great advantage to him, the society, and the cause in that city. It had also some melancholy drawbacks for them all. To him it was a period of great mental culture and improvement. His removal there threw him into entirely new circumstances. Society in that city, and some of the manners and customs, were widely different from what he had before been accustomed to. His duties left him much more time for study than he had formerly enjoyed; and he improved it, without much regard to physical consequences. It was a great misfortune that the laws of hygiene were, at that time, so little known among men, except to physicians. Others deemed it a matter unworthy of their thought, what their constitution was, and what should be done to preserve their health. Through an ignorance of the laws of our organic nature, Mr. Smith, no doubt, very seriously injured his health, impaired his usefulness, and lessened the happiness of his after life. I do not know what disease was superinduced by his intense application to study; but his nervous system became affected, and was finally so shattered as never afterwards to be perfectly restored. I remember his once relating to me a circumstance illus-

trative of his nervous condition. When excited, he was almost utterly unconscious of having a body, or of any of the conditions of this part of our being. He walked the streets sometimes for whole blocks, without being sensible of touching the ground. Returning, one evening, from church, in this state, he came near being run over by a carriage, while crossing the street; so little was he conscious of what was passing without him. He seemed to be walking the air, rather than on the earth. He had many pains in the chest and abdomen; his eyes were, at times, also the seat of much pain. In one of his letters he says: 'About the middle of March, my head and eyes 'began to affect me, in the same way as last year,—a 'steady pain in the ball of both eyes. I therefore applied 'to the most distinguished physician in the city, who sim-'ply ordered me to stop reading at night, to shade my 'eyes, and apply a blister to the neck. This I have 'done; and am not only better of my head, but I have 'not been so free of pain in my breast and side since I 'have lived in this city. But I have neither read nor 'written for two months, except what I was obliged to do.'

But, while his residence in Philadelphia proved so disastrous to his health, it contributed, on the other hand, very largely to his intellectual improvement and welfare. His reading became more systematic and thorough; he had access to larger and more valuable libraries; and here, for the first time, did he begin to study theology, as a science. The notice I have before given of the subjects upon which he treated in the pulpit, during his sojourn in that city, will show something of the range which his public labors embraced, while there; and several of the many articles from his pen in 'The Universal-

ist,' and the 'Herald of Salvation,' exhibit proofs of his deeper thought and broader views. He became more widely acquainted with men and manners, and in an eminent degree fitted himself for higher and better labors. How lamentable that, in storing the casket with such treasures, he should have almost broken and ruined the casket itself! What a world of meaning is there in the words, 'A sound mind in a sound body'!

It is probably not too much to say that Mr. Smith's ministry in Philadelphia was as successful, if not even more so than that of any other man ever connected with our societies there. As a man of integrity and moral worth, he stood above distrust. As a preacher, he was already far above mediocrity; nay, among our most eloquent and distinguished. As a worker, he had few equals in any part of his life. Earnest, zealous, active, he watched the interests of the cause at every point, and suffered no evil to befall it, through either a want of vigilance or of power. But the very excellences of the man for that field of labor, his talents, activity and faithfulness, rendered it the more disastrous to the interests of the society and the cause in the city, when he found himself compelled to abandon them. It was impossible to fill the vacancy he left. Philadelphia seemed, to many of the brethren in New England, to be very distant,—on the very confines of 'old night.' With all its wealth and moral worth, its genial climate and its beauty, its literary and scientific advantages, and, above all, the devotion and cordiality of a host of the most excellent of the sons of faithful Abraham in the whole length and breadth of the land, our friends there found it extremely difficult to provide themselves with such ministerial services as their condi-

tion imperiously demanded. The place of Mr. Smith was occupied, for a long time after his return to New York, by one as unlike him, in every respect, perhaps, as it is easy to conceive. The prosperity which the society enjoyed was checked, and presently ceased; and has never been regained, notwithstanding the very efficient labors of other and better men. It is impossible to calculate what would have been the result, had Mr. Smith's health, and other circumstances, permitted him to remain in Philadelphia. Could the same prudence, blended with the same energy, have presided over the counsels and controlled the action of our cause there for a long succession of years, what might not have been the consequence? With such an impetus as it had gained in 1828, what vigor, what power, should it not have attained ere this!

But Providence had opened other fields of labor for Mr. Smith, fields that demanded great toil and great sacrifice. He was not born to be an idler in the market-place of the world; but, whether in health or sickness, in strength or weakness, it was his nature and his destiny to work; to work less for himself than for others; to work for the promotion of the highest interests of truth and humanity.

CHAPTER XIII.

SECOND RESIDENCE IN CLINTON.

HAVING returned to Clinton, in the autumn of 1828, Mr. Smith resumed, at once, his former labors, notwithstanding his enfeebled health, and, perhaps, broken constitution. It seems incredible that, with such a sickly body, he should have been able to endure so much fatigue, and accomplish so much effective labor. I have now open before me the book, before named, in which he kept a record of the texts he used through his whole public life, the time when, and the places where, he preached from them. One would little think, in reading this, that he was following the footsteps of a man in feeble health, pale and thin as a shadow. He arrived in Clinton on Friday, the 11th of October. On Sunday following, he preached at New Hartford, six miles distant; and, before the year closed, besides his regular Sunday services, had attended four funerals,—two in Augusta, one in Madison, and the last in Morrisville,—at the distances of eight, thirteen and twenty miles; delivered six evening lectures, about the neighborhood, from five to ten miles distant; preached before the Ministers' Monthly Meeting, and delivered a sermon on Christmas eve at Utica;—making thirty-five discourses in eleven weeks, with about two hundred and fifty miles' travel over bad roads, in the most unpleasant season of the year. This, I think, will do for a valetudi-

narian. But it is only a specimen of his country life. Though feeble and sickly, he yet succeeded in accomplishing far more of daily and yearly labor than many in the full possession of health and strength.

The subject of a history of Universalism was, at this time, much before the public; and Dr. Ballou and Rev. T. Whittemore had already been some time engaged in preparing their valuable works. Mr. Smith, who entered cordially into the design of these brethren, conceived the plan of performing for the State of New York a service analogous to that which they were accomplishing for the denomination. In an article dated April 13, 1829, and published in The Evangelical Magazine, he set forth his views and purposes on this subject as follows:

'It is believed that the interests of Universalism 'demand, at least, the *collection* of such facts and anec- 'dotes relating to the rise and progress of that doctrine 'in the State of New York as shall furnish data for its 'future history. We say the State of New York, because, 'whatever connection is felt and acknowledged between 'the professors of Universalism here and in other sec- 'tions of our common country, still, in its progress, it 'has had little or no dependence on what was doing else- 'where. In this respect it resembles a colony left to its 'own resources; it has lived by its own energy, has insti- 'tuted its own regulations, followed its own course, and 'prospered.

'Whether the *publication* of the materials which we 'may be able to accumulate is entirely proper, at this 'early period, may be problematical; let it, then, be 'remembered that the object is *not* a formal history of 'Universalism. It must also be obvious, to every person

'who reflects on the subject, that there is a vast number 'of facts in relation to the planting of the word of truth, 'and the consequent organization of societies in this coun- 'try, which can be obtained only from the present gen- 'eration. The death of the actors will extinguish the 'knowledge and memory of many events, which, if not 'of permanent importance, may still be highly useful, as 'illustrative of individual character, or the temper and 'spirit of the religious community.

'These facts it is desirable to rescue from oblivion; 'and, especially, to render them useful, by showing that, 'with the humblest means, integrity and perseverance 'will, in a few years, effect very important results. The 'time has come when Universalists will hold a place 'among the Christian denominations of the country. 'But, as a people, they are not even now sufficiently 'aware of the station they are to fill, and the influence 'they are to exert in society. A knowledge of their '*progress*, their *numbers*, their *resources*, cannot fail 'of inspiring them with new incentives to faithfulness; 'while, at the same time, it must have a tendency to 'secure the respect of other denominations.

'It is intended, in a series of numbers, to show when 'and by whom the doctrine of Universalism was intro- 'duced into the State of New York; the manner in which 'the sentiment was received, and the temper of its oppos- 'ers; the progress it has made in particular instances, 'and its gradual and general advancement. These par- 'ticulars will include the organization of societies and 'churches, the number and location of preachers, and the 'formation and character of the respective ecclesiastical

'bodies or associations instituted for the purpose of order 'and discipline.

'Most of the preachers whose names will appear in 'these numbers are now living; of course, as little will 'be said respecting them as the nature of the subject will 'permit. Those "whose praise is in all the churches" 'will be satisfied with that commendation; and those who 'want that distinction will not expect to be flattered in a 'detail of facts. For information respecting the several 'Associations, which were formerly branches of the West-'ern (now Central) Association, the writer must depend 'much on the politeness of the respective standing clerks. 'And, presuming that, in general, it will be in their 'power to give very particular notices of the respective 'societies appertaining to each, any such aid they may 'find it convenient to furnish will be duly appreciated.

'No apology is made for presenting Universalists with 'a brief view of their own concerns, since it comes to 'them in the cheapest of all possible forms,—in the col-'umns of a periodical paper,—and is furnished without '"fee or reward;" in the hope that, by embodying the 'primitive materials, a foundation may be laid for the 'publication, at some future time, of a history of Univer-'salists in the State of New York.'

The project here sketched out and announced was, to some extent at least, carried into execution. A series of very valuable articles was prepared, and published, at intervals, in the columns of The Evangelical Magazine. It would seem that he intended at this time to write a history of Universalism in his native state; and it is to be regretted that he never accomplished the task he thus proposed. The articles he then prepared became, how-

ever, the basis of his Historical Sketches, which he perhaps deemed more likely to succeed in our book-market than a larger and more elaborate work.

On the 15th of April, 1829, Mr. Smith visited Oswego, and spent several days there, introducing the doctrine of universal grace and salvation to large numbers who had before never listened to the promulgation of these great truths. In an article which appeared in The Evangelical Magazine, he mentioned the difficulties the friends there met with, in obtaining a place for holding service. It seems application was made for the court-house, which had been occupied for some time by the Baptists for public worship. The clergyman replied 'that he should have 'no particular objection to giving up his right to the house 'to an *evangelical preacher;* but that he did not consider 'Mr. Smith nor any other Universalist as such, and 'believed that, if he should give permission for one to 'preach there, *his God would be angry with him!*' A convenient school-house was finally obtained, and discourses delivered to large audiences on Saturday evening, and Sunday morning, afternoon and evening; the latter in the court-house, in spite of the Rev. Mr. Harris, and what Mr. Smith called 'his exceedingly petulant divinity.'

The Rev. Mr. Whitnal had occasionally preached in Oswego, several years previous to the time of which I now speak; but the place was then small, and was the residence of very few of its inhabitants in 1829; and this labor of Mr. Smith's may be regarded as the first means of bringing those of our faith in that village and neighborhood together, and, after a series of trials, of building up a respectable and important society. Mr. Smith, with

his usual discrimination, recognized one omen of good promise.

'One circumstance which generally determines the 'character of a religious society,' says he, 'was observa- 'ble in all the meetings I held in Oswego. There were, 'in every instance, about as many *females* as the time 'and place of assembling could authorize any one to 'expect; particularly, at the court-house, a very respect- 'able number attended. I mention this circumstance 'because I have frequently had occasion to observe that, 'where the doctrine of the restitution was new, very few 'females, in general, attended. This was always ascribed 'to the supposed want of respectability attached to that 'doctrine. And it is generally true that the degree of 'prejudice which prevails in any community may be as 'correctly estimated by the number of females that attend 'a liberal meeting, as the temperature of the atmosphere 'by a thermometer of Réaumur or Fahrenheit. When, 'therefore, a respectable number of *women* give their 'attendance upon a liberal meeting, religious prejudice is 'either giving way to more enlarged views, or the spirit 'of sectarianism has not yet established its empire over 'the public mind.'

It has ever been a favorite, and, to some extent, a successful policy with the enemies of Universalism, to so misrepresent the doctrines and character of its friends and patrons as to make them abhorrent to every just and pious feeling. It was set forth as the very doctrine of the devil, and as full of blasphemy and licentiousness. Universalists were declared to be the intemperate, the profane and the godless, of the community, — the very filth and offscouring of all things. While such representations

were believed, they served effectually to prevent respectable people from attending Universalist meetings, or in any way encouraging those engaged in its promulgation. Females were peculiarly alive to such considerations. Their reputation in the community in which they live is, if possible, more important than that of the other sex, and they therefore shrink with more sensitiveness from contact with whatever might throw a shade of suspicion over it. I have myself often preached where not more than two or three females, and, in some instances, only a single one, could command the self-reliance and courage necessary to attend the ministration of the word. One can hardly appreciate too highly the moral heroism of a woman who thus dares to breast the whole force of public opinion, and expose herself to the misconstructions and contempt of her sex and the world, in attestation of the depth and strength and purity of her religious convictions; and who prefers to forego all personal considerations, rather than deny her faith, or forsake, even for a moment, the cause she so much loves, and the Redeemer of the world. Such might well say, with St. Paul, 'We both labor and 'suffer reproach, because we trust in the living God, who 'is the Saviour of all men, especially of them that 'believe.' Let such females — and some of them are still living amongst us — be held in due honor. They have suffered for the name of Christ. They have borne the scorn of the world for their faith's sake. God grant them their reward!

In May, 1829, in company with Mrs. Stillman, his mother-in-law, he visited Saratoga Springs, and made arrangements for spending a good part of the summer at that place. In this he had two objects: the first was to

improve, if possible, his own health; and the second, to improve, at the same time, the condition of our society there. Both demanded remedial treatment. The society at Saratoga had, with much effort, reared itself a house of worship, some years before, and, under Rev. Dolphus Skinner, had enjoyed a good degree of prosperity, but had been unable to free itself from debt. Mr. Skinner's removal to Utica had affected its interests, and in a manner paralyzed its efforts. The location was deemed one of some importance, and the thought suggested itself to Mr. Smith to make an attempt to arouse it from its slumbers, and free it from the burdens that pressed so heavily upon it. The object was a worthy one, and he was the more urged to it by the consideration that the effort might be made while he, at the same time, was consulting his own health.

Previous to his taking his post there for the summer, he attended the Central Association, at Warren, Herkimer county, preached the dedication sermon of the church in Lima, or North Bloomfield, visited Fulton, Oswego county, besides filling his various engagements nearer home. Speaking of the dedication here referred to, Mr. Smith says:

'The church is beautifully situated on the high and 'level plain, a few rods west of the Honcoye Creek, at 'what is called Smith's Mills, and is about three miles to 'the north of the village of West Bloomfield. Perhaps 'few places out of the principal villages would accommo- 'date more people, it being at the corners of several 'thickly populated townships; and the congregation is 'composed of members of East and West Bloomfield, 'Mendon, Henrietta, and Avon. I preached in the

'church, the second Sunday of June, to a respectable 'number of hearers. What gave particular pleasure was 'the tone of firmness and unanimity marked on all the 'doings of the society. I remained several days in the 'vicinity, and had repeated opportunities of remarking 'the distinguished sociability and affectionate friendship 'of many of the members of this congregation. Between 'them and Br. Reese there exists great familiarity, and 'the utmost freedom of intercourse, as well as mutual 'harmony and confidence; thus furnishing another evi- 'dence that the sphere of a minister's usefulness is by no 'means confined to his labors in the desk; and that, min- 'gling his feelings, his interests and his sympathies, with 'society, both his example and his precepts exert a higher 'influence, merely because they are more obvious, and 'better appreciated.

'The third Sunday in June I preached at Fulton '(Oswego Falls), where the doctrine had not been 'preached for some time, at least, if ever. The village 'has newly grown up, since the commencement of the 'Oswego Canal, and is at present the scene of what is 'generally called "an awakening." The contest between 'the Methodists, Presbyterians, and Baptists, for secur- 'ing the proselytes to their respective communions, has 'not yet commenced, and there appears to be among them 'a spirit of candid inquiry. The Methodists are building 'a meeting-house, which is in a state of some forward- 'ness; so much so as to be used for meetings, and it was 'hoped that it might be obtained for our use. They, 'however, had a preacher, who was to deliver a *farewell* 'sermon for the *second* time, and we were denied the use 'of the house. Mr. B., of Hanover memory, a Presby-

'terian, preached on the west side of the Falls; so that 'every arrangement seems to have been made to prevent 'inquiry. Still we were well accommodated in a large 'school-house, and some three or four hundred persons 'attended. Among these was a Baptist elder, who sat 'with me, listened devoutly, and probably repeated *yes* or '*amen* fifty times, in an audible manner, while attending 'upon two rather long sermons on the subject of the great 'salvation.

'At five o'clock, I delivered a lecture in Volney, about 'three miles east of Fulton, at a place occupied by a 'Presbyterian congregation. The minister had been re- 'quested to give out my appointment at the close of his 'service, but did not do so. This instance of illiberality, 'though too common, may, perhaps, be a warning to lib- 'eral men, who add to the present number of his hearers, 'as well as to his support, not to encourage principles so 'foreign to their own views, and so hostile to charity. 'This lecture was well attended, and it is hoped that the 'word may be as seed sown on good ground, which shall 'bring forth a hundred-fold.'

It will be gratifying to the reader to know that at Fulton, named above, where it is probable that Mr. Smith first introduced the doctrine of Universalism, there is now one of the most active and worthy societies of our faith in the state.

Of his sojourn at Saratoga, we learn something from a few letters written to his wife during his absence. Under date of July 21, 1829, he says:

'I had a very sociable and pleasant journey, and was 'put down here in time for dinner on Saturday,— mad as 'a sound toothache could well render a man of my *calm*

'and *mild* temper. This was an evil of which I very 'soon relieved myself, by having it extracted, the good 'doctor all the while complaining that it was a pity to take 'one out of so good a set of teeth. I was soon free from 'pain and of ill-nature, both of which were objects of 'great importance.

'I found on board the packet-boat, and then in the 'stage-coach to this place, a pleasant old gentleman, named '*Livermore;* and, on telling him that I once knew a 'young lady-preacher of that name, learned that he was 'her father. When we arrived here, I informed him who 'I was; and he, with all the passengers in the coach, 'came to meeting on Sunday. Judge Livermore informed 'me that Harriet was at his house, lame, from an injury 'sustained in stepping out of a carriage at Philadelphia,— 'which you will recollect, — but was now rather improv- 'ing. He resides at Lowell, Massachusetts; is acquainted 'with Brother Case, and is probably a Universalist. I 'sent our respects to his daughter.

'The Sunday before my arrival, Brother Dean preached 'in this place, and staid till the day before I came. His 'health is very poor. He has a hard cough, and is much 'emaciated, though he says he is improving. He came 'here for his health, but staid only one week, which 'appears to be all the time he had designed to remain, as 'he had left appointments in New Hampshire for last 'Sunday.

'I am boarding with Brother Freeman, where your 'mother and I were when here in May; and it was 'almost impossible for me to be anywhere else, unless in 'some of the principal boarding-houses,' where nothing 'could be done but *dress and eat, talk and fiddle.* I

'am here very comfortable, with a good library, a good 'friend and sensible man for my host, and as much time 'to study as I want, and more than I can employ.

'The meeting was well attended, on Sunday. Several 'strangers came; and I think some good may result from 'my visit. But the society is entirely *lifeless*,— not ab- 'solutely dead, but inactive. They do not seem to have 'so much as *one* man who knows what to do, though 'they have much that must be done. Unless I can per- 'ceive that some effective measures will be taken to 'redeem their house from debt, and at the same time that 'my services are tending to effect that object. For, if I 'cannot be useful to them, it can be no object to take 'anything from them. They must have preaching, how- 'ever, or nothing will be done. I should be greatly 'pleased to have you here for a while, merely to see the 'multitude of idlers who come here to drink wine, — not 'water,— gamble and frolic. There are now about five 'hundred boarders, and others are every moment coming, '— most of them people of fashion.'

On the 26th of July, he wrote to his wife again:

'We got along bravely; and to-day, Sunday, I have 'only one service,— that of the afternoon. On Friday, 'Brother L. R. Paige, of Springfield, Massachusetts, 'and Brother A. C. Thomas, of New York, both arrived 'in the course of an hour, and both intend to remain for 'about two weeks. One preached for me this morning, 'and the other will this evening. Next Monday week, 'Brother Thomas will come to Clinton with me, and will 'remain a week. His health, as well as that of Brother 'Paige, is very poor. I design to make an appointment 'for him at Madison on the second Sunday of August.

'In the mean time, if you see any of our Madison friends, 'please to inform them of this arrangement.

'I have been out in the town of Milton, about six miles, 'two days of this week past; and expect, the coming week, 'to be very busy in asking subscriptions to aid this church 'out of debt. We have agreed to go to all the liberal 'men of all parties in this county, to all boarders in the 'principal houses in the village, and to write to all the 'principal cities where we have societies, and ask contri- 'butions. In this way it is hoped that enough may be 'collected to set them free.

'I know not how it is that I feel so desirous of being 'at home, and sometimes think that I never will be so 'long absent again. I can seem to see that little group 'of comfortable bodies waiting to see me. Tell them to 'be good children. I have been growing hale and hearty 'ever since my arrival, and am now much more healthy 'than either of the brethren here, or even my host, Mr. 'Freeman. Brother Paige has strong symptoms of dis- 'eased lungs; the others are, as I have been, in want of 'exercise.' Again, on the 16th of August, after his visit to his family, mentioned in the preceding letter, he wrote:

'I arrived yesterday, a little after noon, having had a 'very pleasant journey. There were but few persons on 'board the packet-boat, and it was cool. The captain 'charged me only three dollars. To-day we have had a 'very respectable meeting, though it has been exceedingly 'warm. I shall have service this evening, but expect few 'hearers.

'This place is now full to overflowing, as it is supposed 'there are full two thousand visiters. The public houses 'send out hundreds to lodge among the inhabitants, and

'it is even difficult to get a place to lay one's head. I 'am still at Mr. Freeman's.

'I found things here just as I left them. Not a foot had 'been stirred, nor ever would stir, if some one did not 'drive them to it. I never saw a people who wanted a '*master* so much.

'I shall probably exchange with Mr. Whittemore, of 'Troy, the fifth Sunday instant, and then go on to Phil- 'adelphia. Write the news, on the receipt of this. Send 'to this place, when I will write again. Take care of 'the children and yourself.'

It was at Saratoga, in May, 1829, that Mr. Smith first became acquainted with Rev. John Freeman, with whom he was afterward so intimately connected in friendship and love, and whose memoir he subsequently found it his melancholy duty to prepare. It was at Mr. Freeman's that he lodged while at Saratoga; and, when he visited Troy and Philadelphia, as above proposed, Mr. Freeman accompanied him. As it was Mr. Smith who first introduced him to the actual duties of the pulpit, and as the manner in which it was done was peculiarly his own, I need make no apology for introducing a few paragraphs relating to it from the memoir above referred to:

'In September of 1829, Mr. Freeman emphatically 'commenced the work of the ministry. It was on a visit 'to Troy and Philadelphia that his reluctance to assume 'the full duties of his profession gave place to his sense 'of duty. * * When at Troy, where he spent the 'Sunday, on his way down the Hudson, an incident oc- 'curred that evidently hastened the period when he would 'devote himself entirely to the work of the ministry. 'Here he assisted in the introductory services, both morn-

'ing and afternoon; but could not be prevailed upon to 'preach. He excused himself on the ground that it was 'a city congregation; that he had seldom preached, and 'should not come up to the standard of their feelings and 'taste. In the morning, after much entreaty, he half 'consented to preach in the afternoon; and, in the after-'noon, would prefer the evening; but, at evening, seemed 'only desirous of casting the burden from his own shoul-'ders. But, at this time, the Bible was put into his hands, 'and the hymn given out by the brother in the desk with 'him, who then deliberately walked down and took his seat 'in one of the pews, leaving him the alternative of deliver-'ing the discourse or of disappointing the congregation. For 'so decided a measure he was almost wholly unprepared; 'and it produced a moment of the most intense feeling. 'But, during the singing, his extreme agitation partly 'subsided; and, at the close, he rose slowly, and gave out 'the text. The silence of death came over the congrega-'tion; every eye was fixed upon his pale features, as his 'half-suppressed voice tremblingly announced the propo-'sitions of his subject, and betrayed the agony of his 'feelings. He was embarrassed, but not overwhelmed; 'agitated, but not disconcerted. His voice became more 'firm; his words flowed more readily; and, as he warmed 'with the subject, his fine blue eye kindled up with its 'wonted fire, he forgot his fears, and pressed home with 'fervor and visible effect the moral bearings of truth, in 'an acceptable discourse. The victory was complete. He 'had conquered himself, and from that moment avowed 'his determination never again to decline taking his place 'in conducting the services of the sanctuary.

'It was during this journey, and when at Philadelphia,

'that he first preached before an Association. And it is 'believed that the same opinion was formed respecting his 'pulpit talents, by every minister present on the occasion. 'Under the most distressing embarrassments, inspired by 'his native diffidence and the oppressive consciousness of 'his want of early cultivation, he poured forth a stream 'of his ideas in appropriate and strong terms of expres- 'sion. His illustrations were familiar; his imagery glow- 'ing, well chosen, and well applied; and, while it simpli- 'fied his arguments, it almost forced upon his hearers 'the conviction of their propriety. And the tone of pious 'feeling which ever actuated him, and which was breathed 'over his sermons, added greatly to their effect; and it 'was conceded that, if his discourses were neither the 'most profound nor splendid, they were eminently calcu- 'lated to make his hearers sincere and devout Christians.'

This method of 'breaking in' a young preacher would hardly have been adopted by any one but S. R. Smith, and by him only in a case where he could not be mistaken with respect to the powers and capabilities of the individual in hand. That it succeeded was to be expected by those who knew the parties, and by them alone. The career of the lamented Freeman was short, but eminently useful, and even brilliant. Few young men have given higher promise than he, or have been lost with a deeper regret. He died of consumption, in October, 1833, in the fulness of Christian faith and hope.

During this second residence in Clinton, Mr. Smith's life flowed with little change. He continued to preach, a part of the time,— generally one-half,— in the Free Church here, and labored the other half in various places throughout the whole region. He became a frequent and

valued correspondent of the 'Evangelical Magazine,' which had been commenced in Utica in 1828, and was now under the successful management of Rev. Dolphus Skinner. United, in 1830, with the 'Gospel Advocate,' formerly published in western New York, this paper attained the largest circulation, it is believed, ever reached by any Universalist periodical.

In May, Mr. Smith, under an invitation of Rev. M. Rayner, visited and preached in Hartford and New Haven, and one or two other places in Connecticut. The object Mr. Rayner had in view appears to have been especially to bring the doctrine of Universalism before the citizens of New Haven, and the legislature, then in session in that city. On his return, Mr. Smith gave, through the Magazine and Advocate, an account of his journey.

'On my journey down,' says he, 'I availed myself of 'the information afforded by the letter from Mr. D., and 'called at Brainard's Bridge, Nassau, Columbia county. 'Here, with a very short notice,—from four P. M. till dark, '—a very respectable congregation was gathered, to most 'of whom, it is believed, the doctrine of the restitution 'was preached for the first time. Several intelligent 'friends gave information that, in Lebanon and other places 'in the vicinity, the prospects were exceedingly favorable 'for the establishment of societies. * *

'In Hartford, our friends are numerous and respectable, 'and their congregation one of the largest in the city. 'Here Brother Rayner labors with great success. I sup- 'plied his desk two Sundays, the fourth and fifth in May. 'By this means he was enabled to visit Middletown on 'the fourth Sunday, where there is a respectable society, 'and where he preached to numerous congregations. On

'the 24th, I met him at Meriden, half-way between Hart-
'ford and New Haven. At this place I delivered a lecture
'in the evening, which was very well attended. Could
'they have preaching, a large society would soon be
'gathered.

'The next day, May 25, we visited New Haven, where
'the legislature were in session, who have recently done
'themselves the honor to pass a declaratory law, by which
'even *Universalists* will hereafter be considered as com-
'petent witnesses in a court of justice. Our friends in
'this place had found some difficulty in obtaining a suita-
'ble place for the meetings already appointed for Mr. R.
'and myself. The Methodists had refused to open their
'house, though the same denomination had *invited* Mr.
'R. to hold meetings in their house in Middletown the
'preceding Sunday. By the prompt exertions of several
'members of the legislature, the representatives' room was
'kindly opened. Here I discoursed on Tuesday evening,
'and Mr. R. on Wednesday evening, to as many men as
'could find entrance into the room. The lobbies and
'avenues were thronged, and many were obliged to with-
'draw, not being able to obtain a place within hearing.
'The attendants on these lectures were gathered from
'every part of the state, and will carry the testimony of
'truth to their respective homes. Nor can we fear that
'this will not be done. The strong, intelligible, and matter-
'of-fact discourse of Brother R., on that occasion, was
'heard with the most profound attention, and must have
'carried conviction to the heart with power. The solici-
'tude manifested to hear at this time is evidence of the
'advance of liberal Christianity, and that the land so long
'the chosen residence of Orthodoxy is bringing forth a

'race of men whose minds and whose faith embrace a much 'wider range. In one word, in reference to liberal feel-'ings and Christian charity, Connecticut is free.'

The early, decided, and life-long interest which Mr. Smith took in the cause of education among us, is well known, and honorably distinguished him. His wise foresight and broad general views enabled him, beyond most others, to perceive clearly the relations of this subject to our welfare, and its vast importance. To him belonged the honor of standing among those — and they formerly but a limited number — who recognized the true destiny of Universalism, and the duties which it implied. It was the misfortune of many among us, that they could not lift themselves above the impressions and influences of their past experience. They saw the denomination rapidly increasing; they saw its condition and relations changing; but they could not perceive that this change in its circumstances demanded a corresponding change in the general administration of its affairs. They felt that what had subserved its interests thirty or fifty years ago must be equally useful now, and that the means and appliances employed now must prove of the same efficacy through all coming time. A large part of the denomination has acted on this subject for years, — if doing nothing can be called action, — as if the present had no connection with the future, and the future would take care of itself. They planted no acorns, because they thought oaks would never be needed; or, if needed, would spring up of themselves, and be ready for use when required. Men whose education was certainly no better than the circumstances of their own age demanded, and who might have known more in almost every department of knowledge without injury to

their usefulness, were very slow to acknowledge, or even to perceive, that a time was coming, for which they ought to provide, when the wants of the denomination would demand, and the public intelligence and taste would render imperiously necessary, a higher grade of culture, and other forms of labor. It is difficult to account for the strange indifference we have, to this very day, manifested to the interests of education among us, and the little that we have accomplished, or even attempted, in this direction. That a better state of feeling is now springing up is certain; and recent measures would indicate a determination to stand below none of the denominations in the country in regard to all the great interests of literary, scientific, and theological culture. That such a position is indispensable to our continued growth and prosperity seems to me obvious, and the more so as Universalism is emphatically a child of the light. Our faith does not succeed, and it is difficult to conceive how it can, amidst ignorance and darkness; nor can a minister who is greatly deficient in education and general knowledge prove himself, at the present day, 'a workman that needeth not to be ashamed, rightly dividing the word of truth.' It is gratifying to reflect that the labors of Mr. Smith in this cause, though for the time not so effective as might have been anticipated, were not lost; and, like seed sown, have, after many days, brought forth much fruit.

The first public action taken in the State of New York on the subject of education was had by the State Convention, at its session in May, 1831. This session was held in Clinton, when S. R. Smith, D. Skinner, and A. B. Grosh, were appointed a 'committee to collect important facts, and prepare an address to the several Associa-

'tions, and to the Universalist and liberal portion of 'community, on the subject of establishing a literary insti- 'tution in this state, not only for general purposes of 'science and literature, but with a particular view of fur- 'nishing with an education young men designed for the 'ministry of reconciliation.'

It is supposed that this measure was introduced by Mr. Smith. He was, at least, regarded as the most prominent friend and advocate of education at that time in the state; and I mistake much if he were not the drawer of the resolution before the Convention. At the session of the Central Association, which was held the following month, at Cedarville, Herkimer county, the subject of a literary institution was taken up. The council resolved itself into a committee of the whole; and, after mature deliberation, the following preamble and resolutions were unanimously adopted. This preamble and these resolutions were drawn up by Mr. Smith, as I find among his papers the original draft in his hand-writing. It was evidently prepared deliberately and with care, the whole action of the Association having been anticipated, with scarcely a verbal alteration.

'Whereas, at the last session of the Universalist Con- 'vention of the State of New York, a resolution was 'passed, recommending the establishment of a "literary 'institution," and

'Whereas, the respective boarding-schools, academies, 'and colleges of this state, are *exclusively* controlled by 'various Christian denominations hostile to the doctrine of 'the final purity and happiness of all men; — That in all 'these institutions the most unwarrantable means are em-

'ployed to overawe and control the minds of the pupils; 'that they are generally obliged by school regulations to 'attend a particular church, without respect to the choice 'of the pupil or the preference of friends; that they are 'tantalized by ridicule and menace for avowing respect 'for principles and doctrines not approved by the man- 'agers of the institution; that they are perpetually insulted 'by hearing the sentiments of liberal Christians denounced 'in the most unfeeling manner and the most opprobrious 'terms, and by hearing the characters of their parents or 'guardians traduced and aspersed on account of their reli- 'gious faith; that they are perplexed and harassed with 'systematic attempts to win them over to the doctrines of 'a particular *sect*, for which purpose the *catechism* has 'been substituted for books of science, religious meet- 'ings have taken the place of school instruction, and 'instructresses and teachers of grammar and geography 'have become lecturers in theology. Therefore,

'1. Resolved, That this Association approve of the 'recommendation of the said Convention.

'2. Resolved, That the said institution be located at the 'village of Clinton, Oneida county, or as near thereto as 'the existing laws respecting corporations, and other cir- 'cumstances, will admit.

'3. Resolved, That a Board of Trust be appointed to 'carry the same into effect.'

Several other resolutions were added, determining the number of the Board of Trust, and appointing them; also, appointing an executive committee, with powers to hold said institution in trust, to erect suitable buildings, raise and appropriate funds, and, with as little delay as possible,

procure teachers and open schools for both sexes in the various branches of education, &c.

In the circular appended to the minutes of the Association, an apology is offered why this body did not wait for action of the Convention at its next session. Rev. A. B. Grosh, who prepared that circular, says, 'Had 'time permitted, we would gladly have waited for the 'public expression of sentiment from every Association in 'the state; but a whole year is too long for a suffering 'people, determined on action, to delay their purposes, and 'risk the evils of procrastination.'

To understand this subject in its various bearings as it presented itself at that time,—to feel why, as the circular above referred to expresses itself, 'our ministers and del- 'egates sat down in council with hearts surcharged with 'a deep conviction that something *must* immediately be 'done to preserve our young men and maidens from the 'insult, contumely and degradation, they must endure in 'our boarding-schools, academies, and colleges, "because 'they trust in the living God, who is the saviour of all 'men,"'—it is only necessary to remind the reader that central and western New York had now, for some time, been the theatre of some of the most remarkable transactions that ever occurred in the religious affairs of the country. It was a season of unexampled revivals of religion, so called. This very region within the limits and neighborhood of the central Association was the theatre of Burchard, Finney, and others of like temper, who, by their extravagances, were breaking up many of the best relations of society, and were doing all in their power, one might reasonably think, to make fanatical bigots of a part of the community, and infidels of the rest. It was an

almost uniform rule with the leaders in these excitements to gain access to all the schools in their neighborhood, especially those of the higher classes, and convert them into missionary stations, arousing the fears of the pupils, and often carrying their measures so far as to suspend, for days and weeks, all the ordinary exercises of the school, and introducing in their stead prayer-meetings, anxious meetings, and the whole system of revival management and wickedness. Clinton had just been the scene of these operations; and Universalists, as usual, came in for a large share of slander and abuse. Dr. Lansing, then of Utica, in one of his discourses here said, in substance, that 'Universalists constituted the very *nest* of wickedness;' and that 'their congregations 'were made up of excommunicated members of *Christian* 'societies, atheists, drunkards, whoremongers, adulterers, 'profane swearers and Sabbath breakers.' This occurred in the winter of 1830–31. In the spring following, another protracted meeting was held here, of which Mr. Smith speaks, in a letter to his sister, then at Watertown, N. Y. He says:

'We have had another *four*-days' meeting in Clinton, 'while I was at Genoa, but without any material effect. 'L. P. and wife are among the hopeful subjects, and they 'are not yet *brought out*. But folly and falsehood were 'never more fully exhibited than now, and they will reap 'a bitter harvest in the end. * * You know we have a 'new Ladies' School; when the last four-days' meeting 'came on, and they stopped the school, and began to '*preach* instead of *teach*, all our friends withdrew their 'scholars. Seven were thus subtracted from the school.

'They have begged hard for them again, but without 'effect.'

Under such circumstances, it is not singular that Universalists felt themselves impelled to do something in self-defence. Belied and abused in the house of God, their children were not free from insult in the literary institutions of the land. I almost regret that this madness of our enemies was so short-lived, or that we have been so ready to forget the slanders and wrongs we then suffered at their hands. Not that I would wish to cultivate an unforgiving spirit; not that I would cherish the memory of the wrongs we have suffered; but because the lessons we then received should teach us to regard our own interests, and to promote such institutions as are indispensable to our success. What we have seen and felt of the tender mercies of our neighbors should prove sufficient to make us sensible that we are a distinct denomination, with many interests separate from those around us, and that self-respect, as well as duty to truth, demand that those interests should be consulted. Kindness and charity to our fellow-men need not and must not be sacrificed; but we owe something still to principle and consistency. I have desired few things more than to see Universalists acting with greater harmony, and bending their united energies to the promotion of our true denominational interests, increasing the facilities for general education among us, establishing theological seminaries, wisely encouraging religious periodicals, and supporting, by their wealth and their presence, an enlightened ministry. We want, more than can be expressed, and however offensive the name may seem to some, we want a deeper spirit of *sectarianism;* by which I mean a more earnest and cordial dispo-

sition to maintain, by all proper methods, our peculiar faith, to study to promote it among our fellow-men, and to rejoice in every step of its progress to universal acceptation.

I need not say — what all acquainted with Mr. Smith know so well — that he was the founder of the 'Clinton Liberal Institute,' and by his zeal and labors did more for its prosperity and usefulness than any other man. One other, however, should be associated with him, — one who, by his wealth, nobly seconded every effort of Mr. Smith, advanced money which has never been repaid, and in many ways labored side by side with our departed friend, to found a school worthy of the cause, and to promote its various interests; — I mean Joseph Stebbins, Esq., of Clinton. To these two men the denomination in the State of New York, and throughout the country, owe a debt of gratitude which few at this day can fully appreciate. Let their names be remembered. Others, it is true, labored with them; but they stand preëminent.

Mr. Smith did not confine his labors in behalf of the Institute to his own neighborhood, nor to any particular mode. He travelled thousands of miles through the state, preached on the subject, solicited funds in public and private, called attention to the work through our periodical press, and by every means in his power endeavored to arouse the denomination to a sense of its wants and its duties. I hardly know which should excite the most wonder, the great success that attended his labors, considering the time and circumstances, or, on the other hand, the little that he accomplished, considering his talents, perseverance and zeal. No other man in the state could then have done so much; few could have

accomplished anything; and yet it is humiliating to reflect that such a man should have found it necessary to waste the labor of months and years in gathering from the whole denomination in the state a few thousand dollars, to found a denominational institution of learning!

With the history of the Clinton Liberal Institute was the life of Mr. Smith identified till his removal to Albany, in 1837; nor did he ever cease to feel the liveliest interest in its welfare and prosperity, though at a distance from it, and, of course, less sensibly affected by its affairs. He was, through his whole life, the friend and advocate of education among us, and did all in his power to promote it.

His relations with the Institute, as general agent, made it necessary for him to be almost constantly travelling. Between the first of June, 1831, and the first of June, 1832, he preached in nearly sixty different places, stretching from Buffalo to Philadelphia. It was a remark he often made afterwards, that, in collecting funds for the Institute, he averaged one dollar for every mile's travel. And, as he obtained five or six thousand dollars, we can easily estimate the amount of labor necessary to accomplish his task.

It was in November of 1831 that I first made Mr. Smith's personal acquaintance. He was on a visit to New York, where I was then officiating to the little Grand-street society, amidst almost the darkest days of our cause in that city. He was then very thin and pale, and exhibited unmistakable signs of a feeble and broken constitution. His complexion was bad; but his eye was clear and bright, and, at every turn of his mind, seemed to flash forth the very thoughts and feelings of his inmost

soul. I never saw an eye that was so expressive, or that was capable of lighting up the whole countenance with such a radiance. And it burned as brightly the last time I ever saw him, during the winter previous to his death, as it did when I first met him, nearly twenty years before. I had read some of his writings, and had heard much of him, especially through a young college friend, from Philadelphia, who, though an Episcopalian himself, had become familiar at least with his name and character in that city, and always spoke of him with the highest respect. When I first saw him, I confess I felt some degree of disappointment. His presence did not come up to the ideal form I had assigned him. But, when I heard him speak, and especially when I heard him preach, I no longer doubted that he was the man whose name had already become so familiar throughout the whole denomination. His sermons on that occasion I shall never forget. They had a perfect charm for me, which others, no doubt, felt, but I cannot well describe. But I shall speak of him as a preacher at another time.

The object of Mr. Smith's visit on this occasion was to raise funds for the Institute. To what extent he succeeded, I have no means of saying; but, from the broken and discouraging condition of our cause in that city at the time, very little could be reasonably expected. A few friends certainly subscribed something. A letter now before me, from Col. C. Harsen, alludes to this subject. I make two or three extracts, on account of this reference, and of one or two other matters. It is dated New York, August 19, 1832.

'DEAR FRIEND: I have enclosed twenty dollars, being 'the balance of my subscription to the Clinton Liberal

'Institute. It was my intention to have increased it to 'one hundred dollars; but other claims near home have 'lessened my means, and therefore deprived me, for the 'present, of the gratification of aiding more liberally. If 'there are any subscribers in New York who have not 'paid, by furnishing me with their names I will endeavor 'to collect the amount, and forward as you may direct.

* * * * *

'It is with us a solemn time.' — This was written during the first visitation of the cholera. — 'My neighbors 'have fallen, on every side. Yesterday, three persons 'were buried from one house in Charlton-street, near my 'dwelling. At the commencement of the sickness, I sent 'my children to my father's, four miles from the city; 'but, finding no part of the island exempt from the dis-'ease, they returned, and, under the blessing of a kind 'Providence, we are all in the enjoyment of good health. 'We have all been affected by the prevailing epidemic, 'and I believe not an individual in the city has been 'exempted. My eldest son is a physician; and it is 'gratifying to me that, while many physicians left the 'city, he has been faithful to his post. He is a Univer-'salist; and, when duty calls, he will obey. Under the 'blessing of Heaven, he has been very successful. My 'zealous Presbyterian neighbors were the first to flee. 'Do they believe their doctrine, that the day of their death 'is appointed?

'I have seen and felt the power of our religion in the 'present visitation of our heavenly Father. My fam-'ily have been perfectly resigned to the will of God. 'We use every means, and look to him for the blessing. 'Having experienced so much consolation, let us endeavor

'to speed the progress of the truth. Your faithfulness
'in the cause will be reiterated by generations yet unborn.
'In my family, dear brother, your name will never be
'forgotten. * *

'Universalists have much cause for thankfulness. Let
'us publicly express it, that others, seeing the effects of
'our faith, may glorify our Father in heaven.'

This letter closed with an earnest recommendation for a day of public thanksgiving, to be kept by Universalists, in acknowledgment of the manifold mercies of God, and for the rapid spread of their peculiar faith. The recommendation meeting with favor, the first Sunday of November following was set apart for this purpose, and was solemnly observed by many of our societies and churches, throughout the country.

I have already spoken of the spirit of revivalism, as it might be called, which was so prevalent in central and western New York at this time. It was a singular phenomenon, not easily explained by any psychological principles. One feature of it, under all its phases, was an inveterate hatred of Universalism, and a malignant and untiring war upon it. It is astonishing that men so consecrate to God as they claimed to be should indulge such unhappy passions, and spend so much of their precious time in slandering and abusing Universalists. They represented us as irreligious, profane and intemperate, to a high degree; and as holding a system of faith, if charity could give it such a name, deserving nothing but the contempt of all reasonable and decent men. And yet, incredible as it was, there was no class of men, and no class of religious opinions, that attracted so much of their

attention, or called down such unmeasured and virulent abuse. Sometimes it happened that they overstepped the limits of all forbearance, and received the castigation their baseness demanded. Such a case occurred in Clinton. In the winter of 1831–2, Mr. Burchard, of revival notoriety, was performing here in his usual style; and on one unlucky day very boldly challenged the Universalists to support their views against his proofs of endless punishment. Mr. Smith immediately addressed him, accepting the challenge. As no reply was received, a second was despatched to his hand. This remaining unanswered, called forth a letter which was distinguished for point and force. After telling him plainly that from the first he had not expected him to redeem his pledge, he adds:

'It was hoped, however, that for once you might rise up 'to the dignity of your profession, stand upon the walls 'of your strong place, and face what you have so often and 'so rudely termed *the enemy*. You have repeatedly 'called this "the battle-ground;" but with whom is your 'warfare? The event has shown, with a few weak or 'interested men, more women, and still more children, all 'of whom were the advocates of every doctrine and whim 'which you have advanced. At the same time, you have 'occasionally thrust at those whom, for reasons probably 'known to yourself, you prefer not to look in the face. 'There is so much of the *bravado* in this, that it were 'want of charity not to remind you that it betrays a dis-'position to offer insult, without the candor to assign a 'reason, or the decency to apologize for its impertinence.

'Believe me, sir, you have either mistaken or greatly 'presumed upon the character of this place, and espec-

'ially the church that has honored you with its attentions.
'It is, in general, far too intelligent to be pleased with the
'mummery of a protracted meeting; and the disgust of
'some of its most distinguished members can scarcely have
'escaped even your own discernment. And, though a
'part may acquiesce in and approve your course, it is
'altogether the weaker part, whose credulity is only
'exceeded by the rashness of the zeal with which its
'measures are pursued.'

It is a very significant fact, that the same Mr. Burchard, after twenty years, spent many weeks, the winter past, in this same Clinton. The Presbyterian church, where, twenty years ago, he played his tricks, gave him no countenance, and he, in turn, abused it as cordially as he had Universalists formerly.

In August, 1833, the following letter from his life-long friend, Benjamin Caryl, Esq., of Buffalo, was received by Mr. Smith. It will explain itself.

'Br. Smith: We have got, as you have heard, a
'beautiful house dedicated to the worship of Almighty God,
'but, unfortunately, we are destitute of a minister of the
'better covenant; and it remains uncertain when we shall
'be able to procure the labors of one who will meet the
'wants and expectations of our growing city. I had the
'pleasure, a few days since, of meeting Br. Stacy on his
'return from the east, and, after stating to him our present
'situation and our wishes, he told me that he was inclined
'to believe that you might be prevailed upon to come and
'settle with us. This information produced feelings of
'pleasure, as well as surprise, knowing, as I did, that you
'had done more than any other individual in establishing

'the Clinton Liberal Institute; that you were, indeed, the 'founder and father of that institution, and that your 'influence and aid could not be dispensed with. Had our 'society entertained anything like a reasonable hope that 'you could be prevailed upon to leave Clinton and 'become our pastor, an application to that effect would 'long before this have been made. We require just such 'a man as would be likely to succeed in any of our large 'cities; and should we not be able to secure the labors of 'such a man, our onward march would be slow. I pre- 'sume, Br. Smith, you will recollect with what difficulty 'we met, many years since, in getting up a meeting in 'this place; but the present time is more favorable. We 'now have the best church in the city; and assured I am, 'that, if you will come and settle with us, we shall suc- 'ceed, and our united exertions will be abundantly blessed. 'We can and will be bound to pay you eight hundred 'dollars for the first year, and I think we shall soon be 'able to pay you one thousand per annum. Should we 'receive a favorable answer from you, the trustees of our 'society will, in their official capacity, address you on 'this important subject. I remain your sincere friend 'and humble servant in the Lord.

'P. S. Br. B. has just informed me that, if you can be 'prevailed upon to come to Buffalo to reside, he will, for 'five years to come, pay you one hundred dollars per 'year. In making up your judgment, Br. Smith, 'whether you will come and settle with us, it will be well 'to reflect what Buffalo now is, with a population of 'thirteen thousand, and what it will be ten years from 'this.'

In October following, Mr. Smith visited Buffalo, and spent nearly the whole month in that city and the neighboring country. I find, however, but a single letter from him, during this visit. This is dated October 11, 1833, and was addressed to his wife. He says:

'I wrote you last Saturday, informing you that I had 'arrived in health. Since then I have been very busy, 'and have done nothing.

'We had three services on Sunday, which were well 'attended; the house is a comfortable, and, indeed, 'beautiful one, and very easy for the speaker. I have 'received repeated assurances that we shall be very full 'next Sunday, and that many who now attend and sup- 'port the Presbyterian or Episcopalian churches will 'withdraw, if the Universalists have a preacher, and will 'support this society. The power of this city is on the 'side of the liberal class.

'I have now an appointment for Hamburg, nine miles 'up the lake, on Monday; at Silver-Creek, thirty miles 'distant, on Tuesday; and meet Brs. Stacy and Holmes at 'Fredonia, forty-five miles, on Wednesday, for a confer- 'ence. Returning from that place, I shall spend the 'third Sunday in this city, and then return home. It 'will probably be the latter part of the week before I 'arrive, as I have to attend the dedication of a church in 'Alexandria on Tuesday, the 22d inst., and it will take 'me all of Wednesday after to reach Bloomfield or 'Rochester.

'The reason why I do not remain another Sunday here 'is, that I shall have accomplished every object of my 'visit by that time; and should I return here for the 'winter, it will give me another week at home to make

'arrangements. And I do not now see any important 'reason why I should not return and settle here; while, 'on the contrary, there are some very important and good 'ones why I should. But more of this when I return.

* * * * *

'I have found a large number of old friends,—some 'from Utica and its vicinity,—so that I am quite at home, 'and should be more so, on that account, were I to move. 'How do all the little folks get along? Do the little 'sisters walk? Are they, and you, and all, well? But 'these are questions you will answer when I get home. 'My devout and constant prayer is for your own and the 'health and comfort of our household. I am very well; 'eat my bowl of milk every noon, and sleep well every 'night. This last I impute in part to a good conscience, 'but more especially to confidence that you and all our 'little group are, like myself, in the care of One who will 'do "all things well." As ever, yours.'

The proposition to remove to Buffalo in 1833 thus seems to have been entertained with considerable favor; but, owing to circumstances beyond my knowledge, was not finally adopted. The prospects of the society were encouraging, and the offers made him were probably better than Clinton and the vicinity could present. But, on whatever grounds he determined, it was unquestionably done with a reference to the interests of all parties. The Institute at this time depended much on his presence and aid, and it is probable that its welfare decided his action.

This invitation to settle in Buffalo was renewed in 1835, as I learn from a brief letter from Mr. Caryl, and was again declined. His intimate relations with this old friend had, however, kept him more or less before the society,

which was on every emergency looking to him as one capable of carrying it forward.

In the winter of 1833–34 Clinton was again the scene of a modern revival of religion. On this occasion, one Elder Puffer, 'a man of war' among his Methodist brethren, was brought forth to fight the battle with the aliens. Mr. Puffer was distinguished for one thing,—he was mighty in quoting Scripture; but, unluckily, it was by no means to be inferred that the Scripture quoted had any relation to the subject in hand. This was a weakness for which neither he nor his friends made any allowance; and hence the result of his labors never equalled their expectations. They labored under another mistake, also; they supposed that *apparent* was the same as *real* proof, and therefore thought it of little importance to trouble themselves about the true meaning of Scripture, provided it only seemed to favor their preconceived opinions, or chimed in with popular prejudice.

Elder Puffer, in consideration of his benevolent work, was permitted to occupy the Presbyterian church for a discourse against Universalism. This was regarded a rare compliment to him and the Methodist denomination, though, when carefully considered, it expressed less love of them than hatred of Universalists, or, to say the best of it, was only the friendship of Herod and Pilate. Mr. Smith was absent, but some of his friends attended, and took notes of the discourse. One interested himself to secure a reply, and actually succeeded, I hardly know how, in obtaining the use of the same Presbyterian church for a rejoinder.

Some notion of Elder Puffer's discourse, and of the reply of Mr. Smith, may be formed from the fact that the

latter, in a reply of three hours' length, reviewed no less than *ninety* passages of Scripture introduced by the former! This effort of Mr. Smith was regarded by his friends as masterly; and it is related that some intelligent individuals of 'the contrary part' confessed that his peroration was splendid, as a specimen of the highest order of eloquence.

In 1835 Mr. Smith became connected with the Magazine and Advocate, as corresponding editor, and during the three or four succeeding years occupied its columns with many valuable articles. One series was addressed to the young, and was probably the first draft, or, at least, the introductory step, to his subsequent course of lectures to the same class. Another series, which appeared in 1836, treated upon *Episcopalianism*, in which the origin, doctrines, pretensions, character and merits, of the Episcopal church, were freely and ably discussed, in the light of history and of fact. The discussion of this subject was called for by the singular claims of that denomination to antiquity, orthodoxy, and especially to *liberality;* and did much, in this state, to expose the pretensions of our Episcopal neighbors to a candid judgment, if not to contempt.

The following year Mr. Smith commenced another series of articles, under the title of 'Causes of Infidelity Removed.' They appeared in the columns of the same paper, and were continued through the volume of 1838, and into that of 1839. When completed, they were gathered up and published in book form.

It was in 1835 that Mr. Smith, under an appointment of the previous year, preached the Occasional Sermon before the United States Convention of Universalists,

assembled at Hartford, Ct. The session was considered as in some respects an extraordinary one. It was the first after the proper organization of that body in its new and enlarged form. It was also the fiftieth anniversary of the old General Convention, and was therefore denominated the Jubilee. The place of meeting was favorable to a large assemblage of believers from the different parts of the country, and the occasion was one of peculiar excitement and joy. Whatever expectations the denomination had indulged with regard to the Occasional Sermon, none had reason to be disappointed. Never was an effort more successful; and seldom, if ever, have I seen a crowded audience more attentive, or more delighted. The sermon, as subsequently published, is an able and striking one; but, whatever the cause, — whether in writing it out the preacher lost his unction and power, or whether the reader finds himself out of the magic circle, the atmosphere, and the whole combination of circumstances, which rendered it so thrilling,—I think most persons who heard the discourse will agree with me that the sermon as published is not the same that was preached. There was an eloquence in it to the ear, as it came from the lips of the speaker, which the eye seeks in vain on the printed page. This, I know, is not an uncommon observation; but, in the case of which I speak, it was so remarkable and striking, that it can hardly be regarded as otherwise than extraordinary.

At what time the correspondence commenced which terminated in Mr. Smith's removal to Albany, I am not informed. I find only two or three brief notes relating to it among his papers. I ought to remark that, as early as 1830, on the removal of Rev. W. S. Balch from

Albany, on account of ill health, after a ministry of only a few months, an effort was made by the prominent individuals of that society, if not by the society itself, to obtain the services of Mr. Smith. The society was then neither large nor of long standing; and I can well conceive that it was not well prepared to claim the labors of one occupying the position which he sustained in the denomination. In 1837, time and much labor had effected important changes in that part of our vineyard, and Albany presented a field very well worthy of the best culture. Besides, circumstances at Clinton were less favorable than he could have wished. Owing to the supineness and indifference of the denomination, the interests of the Institute had not been sustained; and it should not be thought singular, if, after six years of toil, he began to feel the influences of discouragement everywhere around him; or that he looked with more than ordinary favor on an invitation to a new and important field of labor. The compensation which he received from Clinton and the surrounding country, where he labored, could not have afforded him more than a very moderate living; and the additional toils and anxieties which he necessarily found in his relation to the Institute, and especially at a time when its prosperity did not equal his expectations, could only tend to weary him of a situation of so much difficulty and so little advantage. The following notes obviously constitute only the conclusion of a correspondence. The first is dated Albany, July 10th, 1837, and is as follows:

'BR. SMITH: Our society remained after the congre-'gation was dismissed, last evening, to consider your

'proposition; and passed a unanimous resolution to give 'you one thousand dollars for your services as pastor of 'our society for one year. We shall be pleased to have 'you come, as soon as possible, to reside with us; also to 'preach a few Sundays previous to your removal, if you 'can do so consistently. YOUR FRIEND.'

The next note was from the same hand,—that of Stephen Van Schaack, then the most prominent man of the society, and for more than five-and-twenty years one of the most devoted and worthy friends of our cause in the country. It was dated nine days later than that just given, and is, like that, as explicit as it is brief. Mr. Van Schaack always used words because they mean something; and, having expressed his meaning, never added more, for the mere purpose of talking.

'BR. SMITH: I received your letter yesterday morn- 'ing, by which I was informed that you had accepted our 'invitation, on certain conditions therein stated, to which 'we accede.

'YOUR FRIEND AND BROTHER IN THE LORD.'

This arrangement was made in a manner every way honorable to Mr. Smith. He was not required to go through the ordinary preliminaries to a settlement. He did not visit Albany as a candidate, nor had he preached in that city for nearly two years previous. The invitation was extended to him on the simple force of public opinion respecting his talents and character. He commenced his labors in Albany on the first of September, 1837.

He returned from Philadelphia, it will be remembered,

in October, 1828, and had, of course, completed nearly nine years during this his second ministry in Clinton. It was always felt, and frequently expressed, by those acquainted with him, that the field he here occupied was too narrow for his talents and intellectual worth. Several circumstances, however, combined to make him content with it. Clinton is, in the first place, a beautiful and healthy location; and it was indispensable for him to consult his health. It was in the neighborhood of his first settlement in the ministry, and was the home of several of his early and most faithful friends, whose regard and kindness endeared them greatly to his heart. The cause, in this whole region, had grown up almost literally with himself; he was acquainted with nearly every Universalist for fifty miles round; he knew the very children. He was respected and beloved by all. Then, although in the country, and at a distance from our large cities, which are generally supposed to be the centres, not only of wealth, but of intellect and refinement, he was not unknown. His reputation and influence were coëxtensive with the denomination. Throughout the State of New York his name was familiar to every Universalist. No man enjoyed a wider personal acquaintance; for, when he once knew an individual, he knew him ever afterward. He forgot no one's countenance and no one's name.

The influence which he exerted upon the interests and prosperity of our cause in central New York, during his second residence here, it is impossible to estimate. As before remarked, his labors were eminently itinerant. He seldom preached two Sabbaths in succession in the same place. During these nine years, he preached in no less

than one hundred and twenty-five different localities. The sessions of the State Convention, and of many of the Associations, he always attended; and, wherever he was, in whatever he engaged, he infused a spirit of devotion and zeal to the cause, since he manifested them so strongly himself. To the other labors he performed during this period of his ministry must be added those employed for years in founding and carrying forward the Clinton Liberal Institute. Contemplated in its own light, his ministry here, during this period, must be considered as one of eminent usefulness, the influence of which, especially in relation to the Institute, may go down through successive generations. There is this peculiarity attending labors devoted to institutions of learning. Their influence is more lasting and permanent. They may be said to endure through the whole existence of the institution. The pilgrim fathers who planted Harvard University, two centuries ago, still live and act, and their influence is seen and felt, in the fruit of their labors. Many other things have passed away, and are forgotten; but this noble institution, growing mightier and mightier, each generation, has now become the glory of the land of its birth, and one of the proudest monuments of its founders' wisdom and virtue. How unfortunate that the rich among us cannot see the good within their power, and be inspired to do it! Then would our institutions of learning that we now possess flourish, and increase in usefulness and honor; and others rise, to gladden the hearts of the wise and the good, by diffusing a knowledge of the truth, and building up God's kingdom in the earth.

CHAPTER XIV.

LABORS AT ALBANY.

REMOVED to Albany, Mr. Smith found himself once more in a large city, with its different habits and circumstances, and his own correspondent duties and responsibilities. He was the successor of Rev. I. D. Williamson, for several years pastor of the society in Albany, and one of the ablest preachers of our denomination, or, I will add, of any other, in the country. Every one must have observed the difficulty of that minister's position who is called to follow a popular preacher and pastor. Any ordinary labors would seem tame and commonplace, in such close connection with what a thousand kind remembrances and touching associations connected with one who had for years gone in and out before them, and broken to them the bread of life. But Mr. Smith entered upon his new charge with a high reputation for talent and character, which, if it sustained him in the comparison with his predecessor, involved him in new difficulties of its own. A wide and highly favorable reputation is always attended with some disadvantages, as well as advantages. People often expect more of a man heralded by such a reputation than even rare ability could justify; and, when he falls below the ideal standard which they have fixed for him, —no matter how honorably he may have acquitted himself,—they turn away disappointed. I am aware, on the

other hand, that a good reputation often carries a man very wonderfully through, under circumstances in which his real talents would have entirely failed him. There are some favorites of fortune who succeed, not on account of any special merits they possess, but through the mere force of an indiscriminating popular opinion. They do not soar upon their own pinions, but are borne along on the shoulders of their friends.

The reputation of Mr. Smith, and his popularity with the denomination, had not been acquired in a hasty or easy manner. It had been earned by a long series of faithful labors; it rested on superior talents and unquestionable integrity. It was not affected, therefore, when subjected to the severest trials. The society in Albany were not disappointed in his labors. He equalled their expectations, and this was honor enough.

The ordinary services performed by Mr. Smith in Albany were two on the Sabbath, and, during the autumn and winter, a lecture on a week-day evening. In the earlier period of our history, in the valley of the Hudson, three services on the Sabbath were not only common, but generally a matter of stipulation. For years this was my own task in the city of New York, and that, too, when exchanges were almost impossible, owing to the want of societies in the neighborhood, and the great expense attendant on travelling. The societies nearest to New York, at that time, were, Hudson on the north, Philadelphia on the south, and Hartford and Providence on the east; while the fare, by the cheapest conveyances that would answer the purpose, was so high as, in most cases, in making an exchange with my ministering brethren, to involve the greater part, and sometimes the whole,

of my weekly stipend. The expense of travelling was then nearly twice as much, and, in many cases, even more, than at present, and my salary only five or six hundred dollars per annum. In process of time, as our societies became larger and better instructed in the principles of our faith, they consented, though at first with undisguised reluctance, to a slight modification of the rule; and the poor minister congratulated himself on having but two services per day for six weeks or two months of the intensest heat of summer!

In 1837, Mr. Smith commenced his week-evening lectures in October, and continued them into the month of May, 1838. During this season, he treated on a number of most interesting and attractive topics. One series embraced a brief history of the rise, progress, and principal opinions, of the various religious sects with which we come in contact; as the Roman Catholics, Lutherans, Episcopalians, Baptists, Presbyterians, Methodists, Quakers, Unitarians and Universalists. It is easy to conceive how interesting and instructive such a course of lectures must have proved, in the hands of one who was as familiar with the subject as was Mr. Smith. It must have done much in preparing his auditors to judge of the various claims of the several sects. Having closed this series, he commenced another, on those passages of Scripture generally regarded as presenting the most formidable objections to the doctrine of universal holiness and happiness; such as the parable of the 'Wheat and the Tares,' 'Blasphemy against the Holy Spirit,' 'Everlasting Destruction,' 'Resurrection to Damnation,' etc., etc. Meanwhile, he introduced into his ordinary services sermons on the 'New Birth,' 'The Trinity,' 'The Atone-

ment,' 'The Restitution,' and others of a similar character. These discourses were listened to by large audiences, and his Sunday evening sermons were generally attended by large numbers of the state legislature, during its session. The influence of the Universalist pulpit in Albany is peculiarly important, on this account. The city is, during the winter, filled with strangers from all parts of the state,—gentlemen, generally, of somewhat cultivated minds and liberal views. And it deserves particular remark that many men of this character, who are reputably Orthodox at home, and would, under no circumstances, be thought to favor so fatal a heresy as Universalism is represented, no sooner find themselves in Albany, New York, Boston, Philadelphia, or any of our larger cities, than, led by curiosity, or some nobler motive, they place themselves at once in contact with this seductive error, and drink it in, as the lungs inhale the air, or the eye receives the light. Mr. Smith's talents as a preacher, his wide personal acquaintance, his well-known character for integrity and moral worth, all combined to fit him for the position he occupied; and it cannot be doubted that the influence he exerted during his residence in Albany was at once broad and salutary. In common with the other clergymen of the city, he took his turn in officiating as chaplain of the two houses of the legislature; and no one commanded more attention or respect than he. His private papers show, too, that he was consulted by different members of the legislative body; and his assistance was employed in drawing up reports of committees, and otherwise promoting the public weal. Few clergymen were better qualified for such tasks than he. To a varied experience, and a large knowledge of

men, he added much reading, and, what is better than reading itself, much reflection.

The first letter after his removal to Albany was addressed to his sister, and dated October 19, 1837.

'MARIA: I have waited for the arrival of some of our 'goods, before writing, in order to be able to say that we 'were keeping house; but, probably, it is yet more proper 'to say that the house keeps us.

'We had a cold, but not uncomfortable, ride from 'Clinton to Utica, and a very pleasant and agreeable one 'from Utica to Albany. We arrived here at half-past 'three, P. M., and in *thirty minutes* we had a stove 'with a good fire in it, half a cord of wood in the yard, 'and all necessary provisions till Monday. At six 'o'clock we sat down to a comfortable supper in our '"own hired house." We are all in good health and 'spirits. As soon as I get well settled, you will hear 'from me again.

'P. S. I wish it understood that all I write is for both 'mother and yourself, so that no parade about naming 'one or the other in my letters may be requisite. I 'address Maria, of course, because I expect she will par-'ticularly receive and answer my letters; and I expect, 'in turn, that, when she writes, everything of importance 'to both of you will be fully and freely stated. Br. L. 'C. Brown has called, is well, and just in Troy as we are 'here. I shall take the children to see him soon. Our 'meeting is very well attended.'

During his residence in Albany, and afterwards in Buffalo, his mother and sister remained in Clinton. This

gave occasion to many letters; and in no manner can I give the reader so good a history of his life, or exhibit in so clear a light his true character, as by presenting extracts from these. The following was dated November 11th, 1837.

'MARIA: I do not pay postage, for the same reason 'that it is my wish that you should not: that is, letters 'generally go quicker and more certainly, if unpaid.

'Our goods all arrived in good order on Saturday, *two* 'weeks after we did; and, as it was *sunset* when they 'came, we, of course, had a busy Saturday evening. We 'got along very well without them, making a little abate-'ment for sitting on trunks and sleeping on the floor. 'We also took slight colds; but have not lost a single 'regular meal, and most of the children are as fat and 'rosy as any in Oneida county.

'Our house, No. 4 Norton-street, is small, but warm, 'and very convenient. The street is a little narrow lane, 'but kept as clean as any in the city; and our neighbors 'in the same block are good, respectable and quiet fami-'lies. We are within ten rods of the centre of the city, 'where Knickerbocker's old Dutch church stood. The 'Second Dutch and the First Presbyterian churches are 'within the length of their steeples of us. The former 'gives us, three times a day, the hour, on a bell weighing 'three thousand seven hundred pounds. It has twice 'told us there was a fire, at one of which two wooden 'houses, with much of their contents, and near by us, 'were burned down.

'I was offered fine beef, this morning, for five dollars 'per hundred, and good pork for seven dollars. Other

'things are generally in proportion, and, except rent, 'I do not see why I cannot live as cheap here as in Clin- 'ton, while I have more time to attend to my own affairs, 'every day, than I could generally get in a week there.

'Our meetings are well attended, and increasing in 'numbers. Our church is *well warmed* and well lighted. 'These are things which no man can better appreciate than 'myself; and the want of them, I have no doubt, has, at 'times, materially affected my health.

'Remember that mother is *seventy* years old, and give 'her all the relief in your power. In about five weeks I 'will send you some money.'

The allusion to the *well warmed* church, and the effects of not having it warmed, is explained by the fact that he suffered greatly, for many years, from a want of circulation in his hands and feet. In temperatures quite comfortable to others, his hands would often become bloodless and cold. The church in Clinton was some years ago rather distinguished for being frosty. The pulpit stood next to the street and between the doors, with a large ornamental window directly behind it. The house had no vestibule, and the front doors opened at once into the church. I remember hearing him speak of what he sometimes suffered in that comfortless pulpit. The whole arrangement of the house was changed in 1845,—a vestibule was formed, and the pulpit placed in the rear of the church. It was at his first visit after this remodelling of the house that he expressed his pleasure, and told of what he had formerly endured. His next letter was dated Dec. 27, 1837:

'DEAR SISTER MARIA: I wish you and our mother a 'thousand blessings in this holiday time. But you will 'ask, Why, in all the world, did you not write *two* weeks 'since? To which my answer is, that though my quarter 'was due, I could not command a dollar to send to you; 'and I was unwilling to tax you with postage for an empty 'letter. I now send you ten dollars; and, when you 'answer this, will send as much more, and so on to the 'end, as long as my means will permit.

'Our Christmas celebration was the first ever held here 'by our friends. The house was neatly decorated, and the 'congregation just about filled it,—say from eight hun- 'dred to one thousand persons. They took up a collection, 'at the close of the services, of sixty-three dollars.

'You would, doubtless, like to know how my time is 'employed, seeing I do not have to go to the Institute 'three or four times a day. Well; from nine to eleven 'o'clock in the morning, I attend upon Junius and Flor- 'ens, and about six other little boys, to hear them recite 'geography, history, and the spelling-book, and in teach- 'ing them how to read and write. Then I work sawing 'wood, or walk and make calls, till a little after twelve. In 'the afternoon, I study, assist the girls in writing, receive 'calls; and, in the evening, write myself, till about eight 'o'clock, then read and sing with the children till bed-time.

'Our meetings are now at half-past two, P. M., and at 'six in the evening, on Sunday, while we have a lecture 'every Wednesday evening. Thus we have three ser- 'vices in the week, and they are all increasing in the 'number of attendants. The society feels much encour- 'aged, and certainly I have reason to be. There never 'was a people more perfectly united, or more disposed to

'do everything which could be honorably or usefully done 'for the promotion of the truth, and the advancement of 'righteousness.

'It is quite amusing to us to see the holiday arrange- 'ments of this Dutch world. In all the more wealthy 'and fashionable families, they set a table on Christmas 'day, loaded with refreshments of *wine*, *cakes*, and *pies* 'of all kinds, *nuts* and *fruits*, and it is never suffered to 'be empty till the second day of January. As Yankees, 'we are not expected to do this; but they despise those 'among themselves who do not do it.

'But I must close. The boys hope you will take care 'of the little cat, and the girls send a great deal of love.

'Yours, affectionately.'

Feb. 26, 1838.

* * 'We now have fine sleighing, and have had for 'about three weeks, the snow being more than a foot deep, 'and the weather extremely cold. I sometimes think 'that I shall have to seek a warmer climate, as the trouble 'with my hands and feet is evidently growing upon me. 'This afternoon, while sitting in a warm room, and not 'five minutes before beginning this letter, the blood with- 'drew from my hands, so as to leave me as white as if 'frozen. In all other respects, however, I was never in 'better health since I went to Philadelphia; my appetite 'is good, and I am unusually active; but still it is almost 'impossible to keep warm.

'Last week my turn came to officiate as chaplain to 'the legislature, in connection with a Methodist clergy- 'man, also named Smith. We alternated, in our services, 'one day in the senate and the next in the assembly.'

During the winter of 1837–8, Mr. Smith, with other friends of the Institute, made a vigorous effort to obtain a grant of money from the legislature in its favor. Petitions were circulated in Clinton, Utica, Hudson, and other places, for this purpose, and were unanimously and most respectably signed. Mr. Smith exerted his influence in every way to this end, and at times seems to have been greatly encouraged. In a letter to E. Wilson, Esq., of Vernon, dated Jan. 29, 1838, he says:

'Appearances are now favorable. Friends, in and out 'of the legislature, think that something can be done, if 'our friends in Oneida county make a little exertion. 'The chairman of the committee to which the petitions 'have been referred is a liberal man; and I have the 'promise of being allowed to urge our claims before the 'committee. Under these circumstances, I wish to be 'sustained by the best and honorable efforts of the friends 'of the Institute.'

To his sister he wrote on the 26th of February following, saying that he had not yet been called before the committee on this subject, but was in hourly expectation of being so; and added, 'the petitions from Utica and 'Hudson comprise nearly all the weight of character in 'both those cities.'

Unfortunately, the senator from this district, without waiting for the action of the committee of the assembly, brought the subject up before the former body, the next day after Mr. Smith went before the committee, and in such a manner as entirely to defeat the object. 'Whether he intended it, is uncertain,' said Mr. Smith, in a letter to his sister, a day or two after; 'but I think 'he did.'

'But still the bill of Mr. Verplanck will give the Insti-
'tute about six hundred dollars per year, besides an
'increase of about double what they now get from the lit-
'erature fund. I make this estimate from what the lieu-
'tenant-governor told B. B. Hyde, last week. He said
'that by this bill the Institute would receive ten thousand
'dollars in ten years. You may communicate this to Mr.
'Stebbins and others as what we must now rely upon.'

In April he again wrote his sister. 'The bill for the
'distribution of the surplus revenue has, this afternoon,
'passed both branches of the legislature, and in a better
'form even than had been proposed by Mr. Verplanck;
'so that, if our previous estimate was near correct, we
'may now estimate one thousand dollars a year, as long
'as the act is in force. This is as it should be, and is far
'better than ten thousand dollars as a gift.'

I am not sufficiently familiar with the history of this business to say how it happened that all these golden visions were made to fade away, and be lost. I only know that the Institute was never the recipient of any such munificence at the hands of the state.

Through the summer of 1838, Mr. Smith's health was far from being as good as usual. As early as May, he makes a note in his book of records, saying that he was 'quite unwell;' and, on the second Sunday of June again, he wrote, 'very warm, and greatly fatigued.' Hitherto he had performed three services per week; but, from the middle of June, his labors were reduced to two. His congregations were large and increasing. Through the early part of September, his health was so poor that he was unable to perform more than one service per day. Soon after, while yet very feeble, he took a journey to Boston,

to attend the United States Convention, and almost immediately after to Philadelphia, whither he had been summoned to give his testimony in a suit at law in which his old society there was at the time involved. On the 5th of November, he wrote his sister an account of these journeys, of which the following are extracts:

'I had been sick for nearly two weeks from that dis-
'ordered stomach under which I have suffered so long,
'and gave up all expectations of going to Boston. But,
'on the Friday preceding, I began to improve, preached
'one sermon on Sunday morning, and, at half-past two in
'the afternoon, took the stage, which we had chartered
'for eight persons, and which was subject to our con-
'trol. The party consisted of Mr. Van Schaack, wife
'and daughter, Margaret, Charlotte, and myself, Mr.
'Andrews, from Gaines, and Mr. Philleo of this city.
'* * * On Tuesday morning, we went on to Brookfield,
'and, about noon, passed the Baptist church in which I
'delivered my first sermon. It looks just as it did twenty-
'five years ago, but may have worn out several coats
'of paint within the time. At two, P. M., we arrived in
'Worcester, where we dismissed our stage, and took the
'cars for Boston at four o'clock. At five, we had a fine
'view of the eclipse of the sun; and, at half-past six, we
'reached Boston, in a sea-fog so dense that the lights in
'the windows on the opposite side of the street were
'barely visible. We sat down immediately to supper in
'the Tremont House; but, though they could lodge three
'hundred persons, we could get no room besides the
'parlor. At half-past seven, we entered Mr. Ballou's
'church, at the moment Dr. Clowes rose to name his
'text. After service, our friends found quarters for us.

'Of our meeting you have doubtless heard all that I 'could say, and of my sermon some things that ought not 'to be said; for it was, by no means, as good as many, 'very many, I have delivered in Clinton. Although my 'health and strength have been constantly improving, I 'was barely able to stand up during the delivery of my 'discourse.'

During his stay in Boston, he visited the more interesting points of attraction in the neighborhood, as Bunker Hill, the Navy Yard, Mount Auburn cemetery, &c., and returned to Albany by way of New York. His visit to Philadelphia occupied something more than a week. He was accompanied by his wife, and the season was filled up by the pleasing renewal of former intercourse and friendship. 'We went,' he says, in one of his letters, 'from 'house to house, to see our old friends.' In these journeys he travelled more than a thousand miles, and it had the effect to restore his former health.

The winter of 1838–9 was spent much as the previous one had been, with the exception that the Wednesday evening lecture was omitted. Sunday evenings were employed in answering popular objections to Universalism, or in explaining those passages which are generally regarded as opposed to our general views. These discourses were on subjects of all others perhaps most interesting to those just breaking away from the trammels of church Orthodoxy, as well as to those who, from any cause, were disposed to prove all things, and hold fast that which is good. It gave them an opportunity to hear both sides, and thus enabled them to judge for themselves. It is no small misfortune to large numbers of both the laity and clergy of the so called Orthodox sects, that whatever

may be the truth in the case, they are lamentably ignorant, not only of the real opinions of Universalists, but of the teachings of Scripture also. They have dwelt so exclusively on those passages which, they suppose, teach the doctrine of endless torments, that they think it impossible anything worthy of attention can be urged in opposition to their hereditary views. Beside, they are so afraid of being convinced of the truth of Universalism, should they ever fall within the reach of its influence, that they shun everything relating to it as they would the most fatal poison. While this temper is indulged, there is obviously no hope in their case; but, when they have broken away from such restraints, and are willing to hear the truth and receive it, from whomsoever it may come, there is reason to believe them, as our Saviour said, not far from the kingdom of God.

On the 18th of January, 1839, he wrote his sister thus:

'Your letter of the 14th reached me on the 15th inst. 'It was a good long one, for which I thank you. It 'possesses another excellent feature: you talk right 'forward freely, and of course easily, which every one 'should do who writes a letter. For, if this be not done, 'it will read as stiff and formal and awkward as a great 'doll appears at a milliner's window. And, as you wrote 'me a family letter, what you had done and were doing, 'your labors and enjoyments, vexations and comforts,— 'all about the Institute, its prosperity and its pupils' 'progress,— and then the strange news of odd and whimsi- 'cal marriages; so in turn I shall give you a hearty New 'Year's letter of domestic affairs.

'And, first of all, after wishing you and mother a

'happy new year, and health to its end, you must know 'that we made and received the customary holiday calls. 'But, while others kept their tables set with wines, cakes 'and fruits, I kept mine, as usual, covered with books and 'papers, and went forward with my manuscript for dif- 'ferent periodicals as well as I could. Then I attended 'the dedication of several children, married two couples, 'and visited with Br. Abell, who remained two days with 'me.

'After these matters were settled, I began seriously to 'put in a stock of provisions for the winter; and it com- 'prises a comfortable catalogue, by including some pre- 'vious stores.

'We have twenty bushels of potatoes, two hundred 'pounds of pork, and one hundred and fifty of beef; about 'one hundred and twenty pounds of butter, sixty of 'cheese, and sixty of lard; four bushels of dried apples, 'a barrel of greenings for eating, and half a bushel of 'sweet corn, which, when boiled, makes nearly four times 'as much; a barrel of flour, half ditto of Indian meal, as 'much buckwheat flour, two cords of wood, half a ton 'of Lehigh coal, and two gallons of lamp oil. You see 'by the above that our prospects are very good, so far as 'food, fire and light, are concerned. I have yet to add a 'bag of coffee, a cask of sugar, and a caddy of tea. You 'wish to know, perhaps, why we do things on so large a 'scale, when we can get any of these articles at any hour. 'I answer, it is economical. By so doing we save a 'handsome percentage, which would amount, in the course 'of the year, to from sixty to seventy-five dollars, which 'is of itself a decent little income.'

I introduce this passage to show the manner in which

Mr. Smith looked at common subjects. He was a practical economist, and so managed a small income as to provide for the necessities, comforts, and even a moderate share of the luxuries, of a large family. But I shall have occasion to speak on this point of his character at a future time.

In May of the present year, the family was startled by the sudden return of their son Florens, who had barely escaped being drowned in the Hudson, opposite Albany. This lad, with his eldest brother Lucian, had received permission from their parents to get a boat, and take a little excursion on the river. In passing a steamer which had some scows in tow, Florens seized one of them, and held on, till, losing his balance, he fell into the water. Lucian attempted to draw him into the boat, but was able only to lay hold of his cap. He then threw him one of the oars, and then a loose seat in the boat, neither of which could the lad reach. Meanwhile, the other oar being fastened, the boat became unmanageable, and the current carried him down the river, and finally threw him upon the bank of a little island, opposite Greenbush. Thus Florens was left fifty rods from the shore, and in the midst of the river's channel. Fortunately, Capt. SPELMAN, of the sloop Volant, Providence, R. I., happened, at the moment of the accident, to be in his boat, with his mate, near the pier. He instantly turned to the rescue, and, sculling his boat with a master's hand, shot forward like an arrow, and reached the spot just in time to seize the drowning boy, when he had finally sunk the arm's length under water. When afterwards asked how he had managed to keep above water so long, he replied that he remembered having read that, by throwing one's self on the back and paddling

with the hands, any person could prevent drowning. This presence of mind was, no doubt, the means of saving his life. Great credit was also due to Capt. Spelman for the skilful manner in which he performed his part. A minute later, and the boy would probably have been lost. Soon after the boat, with Lucian, was brought up, and the joy of the family may be better imagined than described. In the course of the afternoon, a boy picked up the cap which had been left in the bottom of the boat, and returned it to its owner; and a half an hour after brought a letter for Mr. Smith, which Florens had taken from the post-office just before going to the river, and which had been thrown with the cap into the boat. It contained a remittance of nearly three hundred dollars.

I ought to add, that, although much exhausted by the cold and his exertions, the boy was not seriously injured; and that Capt. Spelman, an hour after his noble efforts in this case, threw himself into the dock, and saved a man's life who had accidentally fallen in, and would have been drowned. Thus happily ended the casualties of the day.

'*Albany, June* 23, 1839.

'MARIA: Your letter came on Friday. I write to-'day, because I somewhat expect to go to Sharon, at 'which place the Otsego Association meets, this week. 'And, as I have the prospect of going free of expense, it 'is probable that I shall do so. I am, however, very lame 'from a blister drawn on my right ankle nearly two months 'ago. This was done for the purpose of relieving an 'affection of my side and breast. And this it did most 'effectually, but has given me that kind of lame leg with 'which I was so severely handled three years since.

'There is something very vexatious in the fact that I 'am seldom or never well. Something must be ailing 'with me; and my poor body, if well at the head, is 'almost certain to be sick at the feet; and so inversely, 'if the feet are well, then the side, or breast, or head, is 'disordered. Of the two predicaments, I am most com- 'fortable with the lame leg, and in the present case made 'it so because it was preferred. After all, it is my honest 'conviction that I enjoy myself as well as almost any 'other person. For, as I have little use for my mere 'body, except to carry my mind, so nearly all my actual 'enjoyments are mental, and I hope rational.

'It is one of the most beautiful days, and our church 'was well filled this morning. Our average number of 'strangers is now from fifty upwards, every Sunday. 'During the winter it was probably a hundred. Our 'meetings are now much fuller than they were last sum- 'mer. Last year, for the first time since the church was 'built, the society did not run in debt.'

Under date of November 12, 1839, he says: 'See 'that your house is well banked up against frost, and 'make yourselves comfortable. There is no need of your 'walking to Brothertown for wood, or anything else; and 'it is trifling with your health to keep more boarders 'than is convenient at your table.

'We are all in good health; my congregation is large, 'and its prospects quite as good as when I came here. 'We have received about twenty members, and several 'others will join at the first of January. As an evidence 'that we have some company from abroad yet, it will be 'only necessary to say that during the month of October

'we gave eighty-one meals and twenty-seven lodgings, 'and more than that the month previous.'

We shall have occasion again to note this constant draft upon the clergyman's income. Some people think ministers have little to do, but live in ease, perhaps in elegance, and to talk an hour or two on Sunday. One thing they certainly find necessary, and that is to entertain much company. Few keep an account of this item of expense, as Mr. Smith sometimes did. Nor did he do it from any want of hospitality. No man, on the contrary, was more hospitable. He did not give grudgingly, but at the same time he knew how much his hospitality cost.

In the winter of 1839–40, the Wednesday evening lecture was again resumed, and series of lectures, on various interesting subjects, were prepared, and delivered on Sunday evenings. Early in December, he commenced a course of lectures on the Demonology of the Bible. This series embraced twelve discourses, and was attended throughout by very large and most attentive audiences. Meanwhile, Elder Knapp, the notorious Revivalist, in accordance with the general spirit of his class, made a virulent attack on Universalism and Universalists. Unworthy of notice himself, the elder was raised to some degree of dignity by the countenance he received from the Rev. Dr. Welch, a highly respectable Baptist clergyman, of Albany. This placed him in a different position, and Mr. Smith replied to his attack in three discourses, on successive week-day evenings. Such a reply could not fail to attract an audience.

On the fifth of March, Mr. Smith preached, at Fort Plain, the ordination sermon of the late Rev. H. B. Soule,

whose recent death has thrown a shadow over the hearts of the whole denomination. During the same month, he delivered an address before the Young Men's Association, of Albany. Toward the close of the month, he commenced another course of lectures, on what he called "The Doctrines of Men." It was a discussion of the principal points of difference between Universalists and their opposers, and was intended to expose the fundamental errors of the popular religionists.

From some cause unknown to me, nearly the whole of Mr. Smith's correspondence with his family, for 1840, has been lost. This is to be regretted, for it leaves few notices of the events of that period. All that I know of that year I glean from the record of texts, so often referred to before. From this I learn that, whatever his health may have been, he lost no time, except the first and second Sundays of September, of which no mention is made, and that he was constantly engaged in doing the work of an evangelist. During the season, he attended several Associations and Conferences, and made many exchanges with his ministering brethren in the neighborhood.

Early in October he again commenced his courses of lectures, delivered on Sunday evenings. The first was, 'Reasons for Rejecting the Doctrine of Endless Misery,' and embraced eleven lectures. In January, 1841, he delivered a lecture on Capital Punishment,—a subject that excited much attention, at the time, in our legislative councils,—and, two weeks after, repeated it, before large audiences. Having completed his Reasons for Rejecting the Doctrine of Endless Misery, he next proceeded to

offer a series of Evidences of Universalism. This occupied six or eight weeks.

Some time in February, 1841, a little circumstance occurred in Albany, which was either amusing or vexatious, just as one chanced to regard it. Almost every man personates, more or less, the two ancient philosophers, one of whom laughed, and the other wept, over every occurrence of life. For my own part, I generally incline to the laughing philosopher, and yet I am not insensible to the character and claims of the weeping one. The Rev. Dr. Parker, formerly President of the Union Theological Seminary, visited Albany at this time, and announced, through the two great secular papers there, that he would preach, on the following Tuesday and Wednesday evenings, 'On the Popular Errors of the Day,—Atheism, Deism, and Universalism.' The design of such notice could not be mistaken. It was, by a mere insinuation, a mere connection of names, to blend Universalism with opinions held in popular abhorrence. It was a dastardly act; for, could Dr. Parker, or any other man on earth, pretend that Universalism held any relations to either of the opinions named, except that of direct antagonism and denial? Every person, who knows anything on the subject, knows perfectly that no system of religion can be at a wider remove from both Atheism and Deism than our own. But let every man have his own method of opposition. It happens, fortunately for Universalism, that there is a GOD, and, equally so, that He is JUST,—two facts decidedly against both the doctrine of endless torments and the methods frequently adopted to oppose and destroy Universalism.

No sooner had Mr. Smith seen this insulting notice,

than he prepared one, which he caused to be inserted in both the Journal and Argus, directly under that of Dr. Parker, that he should preach, the following Sunday afternoon, 'On the Popular Errors of the Present Day, — Calvinism and Infidelity.'

This, of course, brought out a very large congregation; and those who knew Mr. Smith, when he was fairly aroused, would not expect any trifling on such an occasion. He exposed old Calvinism, and showed that it denied both the infinity and eternity of the divine goodness; which was, in effect, to deny the divine existence. He then presented what is called new or moderate Calvinism, and showed that it must question either the wisdom, goodness, or power of God,— which was infidelity. The result was, of course, what such controversies always produce,— a greater diffusion of truth. Universalism never lost anything by being attacked, either openly or covertly.

One fact, I think, must strike all fair minds with some degree of surprise, which is, that, while no Universalist ever wished, or could wish, that there was *no God* and *no future life*, Orthodoxy, so called, has, according to its own confession, driven thousands and thousands to entertain such an abhorrent and unnatural desire! There must be something radically wrong in any religion which can produce such a horrible and blasphemous state of mind. Truth, heard and believed, makes neither madmen nor monsters.

The following letter is dated October 12, 1841:

'MARIA: Your letter came to hand this morning, and 'contains the first material information we have had from 'you since you were here. It is singular that I had

'made up my mind to write you this very day; so that, 'though this answers yours, I do not write the sooner on 'account of its reception. I have waited to do up my 'journeys for the fall.

'You remember we left, to attend the Association, the 'same day that you and Mary did; that took the whole 'week. The next week, I was called to attend a funeral, 'in Hancock, Mass., and returned, quite worn out; and 'was surrounded with company till Sunday. Then came 'Convention week at New York, and we were again 'thronged with company till another Sunday came. The 'next week, I was at home, busy putting my affairs in 'order. The Sunday following was communion-day, 'with company all the time. Last week, again, I was 'abroad, at Conference, in Duanesburg; so that I have 'not properly had an hour, since you were here, that I was 'at leisure,— besides not being over-well.

'I naturally conclude that you wish to know more about 'the attempt to burn our church. I do not know, of 'course, that such was the principal design; though it 'must have been supposed that, if the contiguous buildings 'were burnt, the church must be also. I am inclined to 'think that the object was a great fire for the purposes of 'plunder. It was set in the corner of the outhouse, near 'the basement door, and burned through, against a long 'wood-shed belonging to the houses on Union-street, 'behind the church. The buildings are very thick, and 'mostly of wood, and in a very few minutes no human 'power could have saved the whole block. The trustees 'offered a reward of one hundred dollars, and the Common 'Council one hundred and fifty dollars; so that the reward 'is sufficient, if that can lead to detection. Nothing has

'yet transpired to guide to such a result. What is very 'strange is, that the gate is never open till the service 'begins. Hence it was undoubtedly done while we were 'in church; and how it could be done, and yet no person 'be observed, is quite mysterious.

'I have been thinking whether mother would not be 'pleased to come down,— say next week,— and stay a few 'weeks with us. This would relieve her from all trouble 'about building, and otherwise give her a chance to rest 'from her household cares. She could be very comfort- 'able with us, as we have now made all our winter 'arrangements for keeping warm, and the house is green 'with plants. Have her come, by all means.'

In the autumn of 1841, and through the following winter, Mr. Smith prepared and delivered, on Sunday evenings, his Lectures to Youth. The congregations that listened to them were large, and they were received with much favor. Gihon, Fairchild and Co., of Philadelphia, then publishing the Nazarene, negotiated with him for the copy, and, having published the Lectures in the columns of that periodical, brought them out in a handsome volume.

In August, 1842, he commenced a course of lectures on Prophecy. This series embraced six lectures. In November, he delivered another course, of four lectures, on Revivals; and, in January, another still, on The Doctrines of the Church. This comprised five discourses; and its object was to exhibit the principal features of the Christian doctrine in the primitive church, and for two or three centuries after. He presented, in a strong light, the Universalist element, both in the teachings of Christ and

his apostles, and in those of the better class of the Fathers.

The following letter bears date April 12, 1842.

'MARIA: * * * Last week Br. Soule and myself 'went out, in the wet, cold, and mud, forty miles, to 'Greenfield, and ordained Br. C. M. Patterson. We had 'a good meeting, but I have not yet recovered from the 'labor and fatigue. We have no news, except that it is 'a *fair day*. As I intend to be at the Association in 'Clinton, I shall not come before, as I cannot afford two 'journeys, especially so near together. Besides, I am 'much hurried to prepare my lectures for sending off, and 'at the same time performing all my other labors. I was 'never so hurried since the first year I was in Phila-'delphia. I have to see to the Sunday-school and give 'two sermons each week here; to visit one hundred 'families, sick and well; to attend funerals; to receive 'and attend upon a constant succession of company; to 'receive and answer a multitude of letters; to provide for 'my family, and do many other individual things.

'Such is a minister's life of labor, besides the eternal 'necessity of thinking always right, and of doing every-'thing in the very best manner, as if we had nothing else 'to do; and all this under a general state of health that 'would keep any of our hearers in bed half the time. I 'have this week to attend a temperance meeting; to visit 'two or three sick families; prepare two sermons; copy a 'long lecture, and send off to Philadelphia; to attend 'Sunday-school, besides my business at home; and I have 'already (and this is Tuesday) had company ever since 'Sunday noon. You will, therefore, not wonder that I

'am, at times, too much fatigued to write a letter. Yours,
'in all kindness and affection.'

Mr. Smith had now been in Albany five years and a half. During this time, as the preceding sketch will show, he had performed much severe and successful labor. Few men, under any circumstances, would or could have done more. Meanwhile, his pulpit services had been largely attended, and great good accomplished by them, not only in Albany, but throughout the state.

Of the circumstances that led to his removal from Albany to Buffalo, I am not informed. The correspondence that preceded that event is lost, and I am left to conjecture. That it was no disaffection on the part of himself or the society in Albany is obvious, as, at the close of the fifth year, his services were reëngaged. At this time, he wrote his sister:

'This week, I calculated to remove from this city; and
'should have donē so, but for the efforts that were made
'to have me remain; and so here I shall stay till May, at
'least.'

Several considerations, probably, operated in producing this change of location. Some of his earliest and best friends were in Buffalo, and had for years been soliciting his removal thither. This city had now become important in every respect, and presented one of the most hopeful fields for evangelical labor. A removal would afford him no inconsiderable advantages, under his waning health, by enabling him to avail himself more readily of the fruits of past labors. Possibly, too, the salary tendered him in Buffalo may have been regarded as preferable to that he was receiving at Albany; and, if so, duty to himself and

his large family made it incumbent on him to accept it. Be all this as it may, he deemed it best to take a new location, and I doubt not he judged wisely.

The last letter in my possession written at Albany was to his sister, and dated April 5, 1843. It is a medley, but I introduce it chiefly for its catalogue of a *donation*. These affairs have become quite popular in several denominations, and clergymen, in some cases, are left to depend, in no small degree, on them for support. I have known instances, and I think them not very rare, in which the promise of "a donation" makes a part of the stipulated salary. I have never been able to approve of this method of supporting a clergyman. It throws the payment of a *debt* into the form of a *charity*, and is very apt to leave the poor minister under a sense of peculiar obligation to his liberal donors. Besides, in a donation, many things are likely to be given which a clergyman would probably never purchase. I greatly prefer the method of paying a minister of the Gospel as we pay other people; — I would have his salary agreed upon, and his pay punctual. Let it be in money, and allow him the sublime privilege of buying, like his neighbors, where he can buy cheapest. Many rather respectable people, as the world reckons respectability, seem to think that anything will do *to pay for preaching*, and that in such an exchange they should be entitled, of right, to a higher price than the market would justify. I entertain a different estimate of the value of preaching, and believe that no man who exercises common sense would fail to desire the best to be obtained, or be unwilling to see it well paid. The world has an account yet to settle with the ministers of the Gospel. These men, take them as a

class, have performed more labor, and done more good to their race, and been generally worse paid, than any other class in the world. Who does not know clergymen whose talents, and moral worth, and untiring industry, in any other profession, or almost any calling, would command the highest position, and secure a fortune, or at least a competence? They are the great teachers of society. By inculcating the purest morality, by encouraging industry, by recommending the spirit of kindness and peace, they do more to promote the welfare of the world than has yet been acknowledged or recognized. Who can suppose that the ministers of the Gospel in the United States are not doing, every day and every year, five times more for the prosperity and true glory of the land than our standing army and our navy? And yet the latter cost the country three times as much as the former! It has lately been estimated, by some political economist, that six millions of dollars are paid annually, in this country, for the support of the ministers of religion. A wag of the same school of philosophers has since determined, upon similar data, that ten millions per annum are paid for the support of dogs! But to my letter.

'MARIA: Your letter by Lucian was received on 'the evening of the 27th March. He got back safe and 'sound, but must have had what may be called a rough 'time. More than two feet of snow fell during his 'absence, and half a foot more the night he returned, 'which blocked up the Boston and New York railroads 'several days more. It has now been thawing several 'days, and on some of the streets the stones begin to 'show themselves through the ice. On other streets, the

'snow and ice are *now* four feet deep, and it is two feet 'in the fields.

'I have waited about a week, for the purpose of giving 'you the result of our *donation* party. It took place 'during Lucian's absence; and as it happened on the 'same day and at the same hour with the *annual* meet- 'ing of the society, some could not attend, and so sent in 'afterwards. We have now received full one hundred dol- 'lars in such things as are valuable, and most of which we 'should have to buy in the course of the season. Among 'the donations were twenty-three dollars cash, cloth for a 'coat, and a satin vest ready made, for myself; a dress for 'each of the girls, and collars for them and Lucy; also, an 'elegant veil for her, several pairs of gloves, *eighteen pairs* 'of woollen stockings,— all sizes, from one family,— one 'pair from another; combs, tooth and hair brushes; several 'pairs of shoes and gaiter boots; linens, muslin, and 'thread; three bed-quilts,— one of them has more than 'three thousand pieces in it, and another has about nine 'thousand! a daguerrotype likeness of myself, and one 'choice painting; one drawing in crayon, by Whitefield, 'of whom Florens is taking lessons; one barrel of flour, 'and sundry other things,— all useful, except the pic- 'tures, and they are valuable.

'We saw the train of the comet, but the nucleus was 'not visible to the naked eye. It was a splendid affair, 'and had the appearance of pencils of light across an 'azure ground. How different are the views taken by 'those who have a little science, from those of the super- 'stitious and ignorant, of such celestial visiters! All our 'children saw the comet, and all that can read understand 'its character. Millerism has done but little, and can do

'but little, here. The Baptists have gathered about two 'hundred children and others, but have made no favorable 'impression on respectable people. A few more such 'triumphs would ruin them.'

'I have had another severe attack of my old complaint, 'across the breast and sides. I suppose it to be inflam- 'mation of the pleura. It is very difficult for me to turn 'in bed, or to lift anything with my hands. I am now 'a little better, and hope to master it. I do not attempt 'to study, and write no more than a few letters.

'Within two weeks I have received a letter from Br. 'Stacy, and another kind and sensible one from Lewis 'C. Todd. The latter talks freely about his famous 'renunciation, and assures me that for some years he 'has been, and hopes ever to remain, a Universalist.

'Mrs. Van Shaack died as she lived, believing and at 'peace.

'Let the weather and the times be as they will, take 'care of your health, and try to make yourselves comfort- 'able. I will aid you all in my power, but moving and 'the times will have some influence on what might other- 'wise be in my power.

'Lucian will, I think, close up his business here. If 'he does, he will probably come and plant your garden 'for you, and remain a few weeks. I shall come that 'way, probably, with one or two of the girls. We shall 'want one, at least, to help get our household prepared 'for the rest; that is, if the canal opens,— but the river 'is fast yet, and sleighs pass on the ice.

'Tell mother that at Florens' age, and with his wants 'and disposition, I cannot leave him. I believe it very 'important to him that he be with me. For four years

'past, he has lived in idleness; he must now learn to do 'something,—do it steadily and perseveringly,—or he, 'like any other lazy boy, will be a worthless man.'

Thus ends another important period of his life. One stage more will bring him to his final rest.

CHAPTER XV.

LABORS IN BUFFALO.

Mr. Smith commenced his ministry in Buffalo on the 1st of May, 1843. It terminated — that is, he preached his last sermon — on the third Sunday in March, 1849.

To the superficial observer, his health and strength appeared about the same, when he entered upon his labors here, as they had done for years before. But those more familiar with him saw, with concern, that, while the spirit seemed never to flag, the slender structure in which it was encased was slowly but surely wearing away. Yet he continued to perform his appointed duties with efficiency, and to the highest acceptance. I am apt to think, from the subjects upon which he treated, and from the manner of their discussion, so far as I am able to judge of it from his notes, that this was the best and richest period of his ministry. His powers were matured. His reading had been large, and his memory was retentive. Though growing old bodily, his mind and heart were as fresh and elastic as in youth. Indeed, his intellect and his affections never grew old. They were as active and playful, I know from personal observations, a few weeks before his death, as they were almost twenty years before.

There was much, too, at the time, in Buffalo, to stimulate his powers. The city was rapidly increasing in population, as well as in business and wealth; the Universalist

society was highly prosperous, and, above all, there was abroad in the place and neighborhood a spirit of deep religious inquiry. This was particularly indicated by an earnest desire to understand the inspired word, and frequent requests to explain particular passages of Scripture, containing, or supposed to contain, some difficulty, or involving a real or imaginary objection to the doctrines of Universal grace and salvation. On the third Sunday in May, he preached, by request, from Heb. 9: 27; the Sunday following, from Matt. 16: 27; and the week after, from Ps. 9: 17; and so on, from week to week, for months.

In June, he was called to preach the dedication sermon of a new church in Aurora, Erie county; and in September, another in Lewiston, Niagara county, and both at no great distance from Buffalo; and, in the latter part of December, another still, in Lockport.

As before in Albany, so here now, he took much interest in what is properly called the church,— that is, the body of professing believers in Jesus Christ, united in covenant. On the first Sunday in September, seventeen members were received into this fellowship, and a fortnight later, eleven more.

The spirit and zeal of Mr. Smith and his congregation were probably the causes of arousing Dr. Lord, a Presbyterian clergyman of Buffalo, to a sense of the dangerous influence of Universalism, which led to his preaching against it. This provoked, or, at least, justified a reply, which was a presentation of Universalist views of punishment; and was followed, the next Sunday, by a discourse embodying the reasons for rejecting the doctrine of endless misery, and subsequently by several sermons in

examination of some of the popular dogmas of the church. These, though in the midst of summer, called out good houses.

It would be tedious to follow his pulpit labors through the six years of his ministry in Buffalo. Suffice it to say, that, besides repeating most of the lectures delivered in Albany,—those on Demonology, on Prophecy, on Capital Punishment, Revivals, etc., — he introduced several new series. Among these was a very interesting course on the Bible; another, on the Distinctive Doctrines of Universalism; another, on the Being of God; another still, on Christianity; and, finally, a course delivered during the last season of his ministry, on the Claims, Faith, Evidences and Influence, of Universalism. Meanwhile he performed all the duties belonging to a well-regulated parish. He officiated on all Thanksgiving, Christmas, and other holidays generally observed by the denomination or the religious community at large. Special sermons were preached on all communion occasions, and very respectable numbers were added, on almost every recurrence of that service, to the church. He paid much attention to the Sunday-school, delivered frequent addresses before temperance societies, and in every way and by every means endeavored to promote not only the interests of the society of which he had charge, but also of the community in which he lived.

A large part of the remainder of this memoir will be made up of extracts from letters to different individuals. These will show at once the course of his life and of his thoughts, and the character of his outward and inward state.

'*Buffalo, May* 13, 1843.

'LUCIAN: I arrived here on the sixth, after a very 'comfortable passage, and in better health than when I 'left Albany. The first boat arrived from Detroit, and 'two went from here on the same day. There was much 'ice on the lake, but it was not impassable. It is now 'nearly gone.

'The family arrived yesterday morning, the twelfth; 'all well, and sun-burnt as black as so many Tartars. 'At noon we had the boxes,—seven loads.—with all 'other things, removed to the house. Everything was 'in good order, nothing broken; and, at dark, our beds 'were all up, and we spent a very comfortable and social 'evening in receiving a few calls and by ourselves. To-'day the carpets are being put down, and we are really 'very well conditioned. The piano came safe, and in good 'time.

'Nothing can exceed the civility and hospitality of our 'friends. Our meeting last Sunday was quite as well 'attended as was usual in Albany.'

'*May* 19, 1843.

'MARIA: When I wrote to Lucian, at Clinton, I 'promised to write you this week. And, as we were get-'ting settled, it was desirable to postpone writing as long 'as we could, so as to give a better account of ourselves 'and our affairs. I am glad that we did this, as Lucian 'arrived this morning in good health.

'We have received every attention from our friends 'that we could desire, and are already becoming much at 'home among the good people of Buffalo. Our house is 'nearly new, has been cleaned, painted and white-washed

'throughout, and everything done to put it in the best 'order.

'Last Monday morning, our people rented pews for the 'year to the amount of one thousand and nine dollars; 'and as many were busy, and others from home, they will 'probably rent from three to five hundred dollars more. '* * How all this will end, I cannot presume to say; 'but, if it holds good for a few months, it will probably 'continue. At all events, they shall have my best exer- 'tions for their success.

'Two new Universalist churches are to be finished and 'dedicated, in neighboring towns, in about one month, so 'that we now feel that there are *people* around us; and 'several requests have already come for lectures, espec- 'ially at Niagara Falls.

'Perhaps you would like to know the prices current in 'Buffalo. So far as we have ascertained, they are as 'follows. Flour is four dollars a barrel. Butter, twelve 'and a half cents per pound. Cheese, seven. Sugar, best 'brown, nine. Coffee, according to quality, from ten to 'sixteen. Eggs, nine cents per dozen; and good dry four- 'feet wood, two dollars per cord. From these data, you 'will infer that it is considerably cheaper living here than 'in Albany; I should think, about one-fifth. Many 'small articles, such as charcoal, and vegetables of all 'kinds, apples, peaches, etc., do not cost half as much as 'in the towns on the Hudson. And these things make a 'very large proportion of our daily expenses.

'From all that I can infer from present appearances, 'more can be done for you than has heretofore been in 'my power. At all events, make yourselves comfortable; 'it is due to the age of mother, and to your health.'

'*Buffalo, August* 15, 1843.

'MARIA: When your letter was received, we were 'preparing for our Sunday-school excursion; and as we 'sent the papers containing an account of it, and had 'nothing very special to write, I have delayed the answer 'to the present date.

'Of the excursion little more can be said, except about 'the manner in which it was got up, and the profits of it 'for the benefit of the school. We began by the appoint- 'ment of a committee of fifty ladies and gentlemen, which 'appointed a sub-committee to obtain a boat, another for 'the cars, another for providing the tables in the grove, 'another for providing refreshments on the boat, etc., etc. 'The proper committee then called on the families who 'would furnish provisions, and ascertained what each 'would provide. Immense heaps of boiled ham, quarters 'of lamb and veal, meat pies, chickens, bread, crackers, 'and cakes, were thus provided, together with butter, 'cheese, and fruits, fresh and dried, lemons, lemonade, 'ice creams, tea, coffee, sugar, candy, — indeed, every- 'thing, *except liquors*, that could be thought of. In 'this manner, good provision was made for all that we 'supposed would go, and luckily there was sufficient for 'three times as many.

'The school and teachers were to go *free;* and there 'were of these somewhat over two hundred. Tickets 'for passage only, admitting a gentleman and two ladies, 'were sold for fifty cents; they were to pay for refresh- 'ments on the boat and in the grove.

'To the surprise of everybody, between three and four 'hundred tickets were sold on Wednesday, the day before 'the excursion. More were procured, and nearly six

'hundred taken. The consequence was, that, after load-
'ing to suffocation two boats, hundreds returned home
'without going on board. Finding that the tickets and
'refreshments on the boats would more than cover all ex-
'penses, the table in the grove was made free to all.
'Some, however, chose to pay; but hundreds did not.
'Not the slightest accident occurred, and yet *twelve hun-*
'*dred and thirty* persons were counted, as they came
'ashore from the Columbus, and about *three* hundred had
'previously arrived in her British majesty's steamer Kent.
'After paying all expenses, the profits of the excursion
'give us about two hundred dollars for the purchase of
'books for the school. Such a turn-out was never seen
'here before, and it went off most happily for all parties.'

This Sunday-school excursion was regarded as a notable affair by the people of Buffalo. Accounts of it appeared in their secular papers, especially the Daily Gazette and Commercial Advertiser. The arrangements seem to have been most ample and thorough. Boats were provided to carry the party to Fort Schlosser, where cars were in readiness to transport it to Niagara Falls. General Whitney, the veteran of the Cataract House, was invoked to provide seats and preside over the tables. Iris Island was the scene of the banquet. Five clergymen, from three denominations, Universalists, Unitarians, and Christians, were present. Toward the close of the day, and after the various amusements and recreations were over, the immense company came to order. Rev. Mr. Hosmer, pastor of the Unitarian Society in Buffalo, offered a feeling and appropriate prayer, and Mr. Smith

made an address to the school and the assembly, reported by the Commercial Advertiser as follows:

'Children, do you understand what is meant by *cause* 'and *effect?* The sun is the immediate *cause* of light; '— light is, therefore, an *effect.* So, if you put your 'finger in the flame, you will suffer pain; — *pain* is the 'effect of being burned. The privilege which you now 'enjoy of visiting this scene of wonders is the *effect* — in 'other words, the *reward* — of your good conduct and at- 'tention to your lessons, as the pupils of a Sunday-school. 'Let it teach you that, for every duty and every good act 'of your lives, that great and holy God, who is the father 'of us all, will render an appropriate reward, in your own 'peace of mind and continued happiness.

'Fathers, and mothers, and friends, can you doubt the 'utility, the intellectual and moral influence, of the Sunday- 'school? Look at those young and happy faces,— how 'does their enjoyment reflect back upon your own hearts, 'and expand them with new emotions, with higher and 'fuller pleasure! This is your own, your appropriate 'work; and it yields an ample, an enduring reward. In 'the name of humanity, we thank you for thus aiding the 'progress of human happiness. We thank these super- 'intendents and teachers for the affectionate labors and 'cares which they have devoted to the objects of their 'charge. We thank the members of the United States 'Band, who have cheered us with spirit-stirring music. 'We thank all who by their presence and liberality have 'ministered to the rational festivities, and comforts, and 'objects, of this occasion.

'From this spot, where meet and mingle so many, so 'great, so grand. exemplifications of Omnipotence and

'benignity, look up from the cloud of the cataract, 'from the rush of its everlasting waters, from nature's 'most sublime displays, "to nature's God." To you, and 'all the great family of our race,— to all of the past, the 'present, and the future generations of men,— He is to 'you, and to all of them, what you are to these little ones, '— a parent. He spreads the glories of earth around 'you; and he has sent down truth, pure, simple, and suf- 'ficient, from heaven, for your redemption. So live 'every day, so believe and hope in Christ, that when 'age whitens your locks for the chambers of death, you 'may look back on all the past and be at peace, and for- 'ward and upward to a glorious and coming life,— to a 'common and blessed immortality.'

I shall be pardoned for quoting the editor's remarks upon this address and the occasion.

'There, in that grove, where once the Indian wor- 'shipped, and by that awful emblem of God's majesty, and 'power, and glory, where once the red man's deity had, to 'his untutored belief, his everlasting home, thus rose to 'heaven the pure, the pious strain of a truly catholic feel- 'ing; and each appeared to feel, while he listened to the 'beautiful words of the spiritual instructor,— seeming 'himself almost exalted to heaven,— that it was good to 'be there, and that the Almighty would look upon and 'bless the occasion and its objects, and bless, too, the dear 'ones for whose benefit that festival was held.

'At the conclusion of Mr. Smith's remarks, the un- 'studied but native eloquence of which seemed to touch the 'strings of every heart, and find there responsive and ac- 'cording strains of spirit-harmony, the little ones, to close 'the ceremonials, united in a song of thanksgiving; and the

'sweet voices of two hundred children, mingling with the 'deep diapason of the cataract's everlasting hymn, rolled 'up in holy tones to heaven. It was a beautiful finale to 'the simple but sublime service; and there was a deep pa- 'thos in the sweet strain of *children's* voices, rising thus 'with the eternal roar of the cloud-compelling cataract, 'that went at once to the heart, and made it humbly 'acknowledge the wisdom and power and goodness of 'Him whose terrible majesty is scarcely shadowed by the 'stupendous scene which here compels the homage of all 'hearts, and whose love for man is but faintly emblemed 'by the beautiful bow which couches ever on the cataract's 'verge; — Beauty on the brow of Terror,— God's smile 'of peace on the face of his terrible power. * * *

'Thus ended the excursion, which was altogether the 'most successful and gratifying that has ever taken place 'from our city, whether we consider the number and re- 'spectability of the persons who attended, the completeness 'and harmony of all the arrangements, the general gratifi- 'cation of the party, or the ample realization of the more 'peculiar objects of the enterprise.'

At this date, he was preparing his 'Historical Sketches,' first series, and tells his sister that 'they will 'be in the market in about three weeks. It keeps me 'very busy,' he adds, 'this hot weather; for it has been 'very hot for a month, and some days intensely so. On 'the whole, however, this has been one of the finest sum- 'mers that I ever knew. Yesterday we had a great rain 'for five hours, when it cleared off as bright as if there 'had never been such a thing as a cloud.'

In September of the present year, the United States Convention held its annual session in Akron, Ohio; and,

as the people from the east must pass through Buffalo, so nearly all called upon Mr. Smith, for all knew him, and all were welcome. In a letter dated September 19, 1843, he says to his sister:

'We have had an avalanche of preachers and people, 'men, women and children, all on their way to Akron. 'On Saturday evening, Rev. Mr. Whitcomb preached for 'us; and on Sunday, Rev. R. Tomlinson, T. Whittemore, 'and H. Ballou.

'By Br. Z. Baker we heard from you, on Thursday 'last. He informed us that he had a very good meeting 'at Clinton, and thought you had a very pleasant place, 'and all appeared very comfortable indeed. I would give 'more for such a place, could it be consistent with my 'duties to be there, than for the best dwelling in this or 'any other city, for my residence. But so it is; — what 'appertains to the comfort of one place is entirely incon-'sistent with another. I am in an excellent house, with 'room enough for one family; but a deep, tall, narrow 'brick house would be a most awkward affair on half an 'acre of ground. No mortal had ever cultivated the 'bank of sand that constitutes the yard here, till I came; 'and, as you know I never despair of anything, I dug it 'up, and planted all the flower-seeds that we brought 'with us; and such a crop has been produced as astonishes 'all eyes; — china-asters four inches in diameter, morn-'ing-glories that bloom nearly all day, gladioluses four 'feet high! One dahlia, only, grew; but that has given 'us ten or twelve blossoms. Besides these, we have 'many other kinds of flowers; and last, but not least, 'thirty fine cabbages, and more tomatoes than we care to 'use.'

After publishing the first series of his Historical Sketches, he forwarded a copy to his mother and sister. In a letter, sent about the same time, he says:

'When you receive your book from Utica, I wish you 'to tell me how you like it. I have just received the 'Magazine and Advocate, and perceive that Brother Soule 'has given me a most hearty puff. Were I twenty or 'thirty years younger, such things would probably be 'viewed by me in a different light from what they now 'are. As it is, they neither make me proud nor vain. 'They only tell me what I ought to be, whether I am that 'or not; but, if I am not, I will try to be, and try again. 'On my birthday, I preached the sermon at the dedication 'of the Universalist church in Lewiston. It has been 'built several years, but not finished till the past summer.'

On the 19th of November, 1843, he writes again:

'You say you are glad I wrote the Historical Sketches, '— so am I; for there is reason to believe that much 'very useful matter, and a multitude of important facts, 'will be preserved, respecting the denomination, that 'would otherwise be lost to the next generation. There 'may be some one who could have done it better; but, 'certainly, there are none so familiar with all the facts. 'All our periodicals have done me ample justice in these 'matters. Speaking of the Sketches, the preacher in '"The Lecture" was old Dr. Green; the one without a 'coat was named Easton, and lived in the vicinity of Le 'Roy, Genesee county. What has become of him I do 'not know.

'Nothing can be more gratifying than to know that you 'once more have *meetings;* and then the blessing to 'have both a talented and worthy young man. And last,

'though not by any means least, I thank God that you 'are comfortably situated. That cares and perplexities 'are a part of our portion, is true; but it is also true that 'we often think them much greater than they really are. 'And when I reflect on the respectable and comfortable 'situation in which you and our mother are placed, and 'compare it with that of some whom I know, of much 'greater property, I feel very thankful. True, I cannot 'make you rich; but God has done better for all of us, by 'giving me a soul capable of knowing what is superior to 'a few poor pence. And I believe you will finally think 'so, too.

'I have nothing very important to add, respecting our 'affairs here. Our meetings continue large and respect- 'able. Our Sunday-school is, undoubtedly, one of the 'best in the land; it now consists of more than two hun- 'dred pupils, and about forty teachers, and is still increas- 'ing. We have received about thirty members into the 'church; and, at our approaching communion, we shall 'probably receive ten or twelve more. We are all well, 'except Lucian, who is suffering somewhat from his old 'affection of the stomach. For myself, I have gained *five* '*pounds* in weight! Good-night.'

'*Buffalo, January* 9, 1844.

'MARIA: I have just reached another breathing-time, 'after more than a month of as close and hard labor as I 'have ever performed. You can judge: I began the 'week of Thanksgiving with two sermons on Sunday, a 'temperance lecture on Tuesday evening, a Thanksgiving 'sermon on Thursday, and all the visits and calls of the 'week. The following Sunday, two sermons and a fune-

'ral; Monday, another funeral. On Wednesday, I went 'to the Falls and Lockport; Thursday, preached the ded- 'ication sermon in the morning, and another discourse in 'the evening. On Friday, returned home, nearly worn 'out. The next Sunday, two sermons again. On Mon- 'day, a funeral, and barely able to sit up. On Tuesday, 'I was obliged to finish two long articles for a periodical, 'and annoyed with twenty calls a day, through the whole 'week, with a Christmas sermon to prepare. On Sun- 'day, again two sermons; on Monday, I prepared two 'articles, to send off, for the press. Tuesday or Wednes- 'day, another funeral; company all the time; a debt of 'fifty dollars to pay, and nothing to pay it with; the 'family constantly calling for money, and none to give 'them. Sold a few books, and received a little change; 'sick, and literally worn out. Sunday, once more, two 'sermons; on Monday, from sixty to eighty calls, with a 'deputation of the Fox Indians, at sunset, to close with. 'On Wednesday, another temperance lecture; and on 'Thursday, a donation visit, with from twenty to one 'hundred persons, all day, from nine in the morning, and 'more than two hundred, all the time, from six till ten 'o'clock in the evening!

'This scene I will not attempt to describe, but will let 'one of the girls do it for you. Universalists, Episco- 'palians, Baptists, and a few Presbyterians and Luther- 'ans, were here: all were pleasant, cheerful and friendly, 'and appeared very happy. They gave us seventy dollars 'in money, and clothing and provisions enough to make 'an aggregate of about three hundred dollars. Like our 'excursion, everything was done on a large scale, and all 'passed off happily. I should have published a note of

'thanks, but the friends were unwilling. I am therefore 'only permitted to say to my friends abroad that we have 'received a splendid charity.'

Precisely the word. 'Charity!' Yes, a splendid charity! Let us think of this, a moment. Here is a man who had devoted himself to the promulgation of the Gospel, to the enlightenment and well-being of his fellow-men, in labors as unselfish and as severe as commonly fall to the lot of any mortal, *for more than thirty years;* and now he receives *charity* at the hands of those whom he has made spiritually wise and rich! In the days of Paul, men were taught that it was a small matter for them to confer their temporal things on those who had blessed them with spiritual blessings,— the unspeakable riches of Jesus Christ. In the final account, believe me, it will be found that the world has not made many charities to S. R. Smith, and others like him. The charities, indeed, stand on the other side of the ledger. Then all the fine talk about charity to devoted and self-sacrificing ministers of the Gospel will be regarded as the result of a poetic and imaginative spirit. Our letter goes on:

'When you write, tell me whether you are in debt; 'and, if so, how much you owe. And, when you must 'have money, if it is not to be had from the rent of my 'house, send to me, and let me know, at once, and with- 'out hesitation. You cannot suppose that it is, or ever 'was, my wish to have you want anything in my power 'to grant; and, except that it throws more cares upon 'you when I am away, you have really been as well off, 'for more than seven years, as I have been. True, I 'have resources that you have not; but think only how 'quick and how certain all these would stop, and my fam-

'ily reduced to utter helplessness, if my ability to labor 'were to cease! Four or five of them might, perhaps, 'earn their living; the rest could do nothing, for years, 'but suffer. Personally, then, while you and I have 'health, my chance for comforts merely physical is, 'doubtless, best; but, in all other respects, the balance is 'altogether in your favor. But we will leave these re-'flections, and trust the event to the wisdom and goodness 'of divine Providence.'

On the 20th of February, 1844, he wrote to his son, Lucian,—then in Albany, on business,—among other things, thus:

'Millerism was to go off to-day; and so I should think, 'for it is one of the finest ever seen in February. The 'old sun is as bright as if it had not shone on the world 'a fortnight, and bids fair to hold its freshness as long as 'any of us shall be likely to need it. Even the new moon 'looked out, last evening, with its wonted form and lustre, 'and seemed to say that she was coming a little earlier 'every night, and intended to be quite as accommodating 'as usual to those who live on *dark streets*.

'Take care of your health and your morals, and, there-'fore, of your happiness; for on these we place more 'confidence than wealth and show. And, with a parent's 'affection, I am what none else can be in the same sense. 'Yours, &c.'

'*Buffalo, February* 28, 1844.

'LUCIAN: * * * I am not pleased that so many of 'our talented men should settle in New England. For in 'this way they may well have a majority of the ablest

'ministers; because we send more than half of those who 'are worth keeping out of the state, and take anything 'they can spare to replace the loss. This is fostering 'their vanity at our expense. Besides, it does not tell 'well for the liberality of our societies, and implies that 'talents are not appreciated among us, which certainly is 'not true.'

On this point Mr. Smith was always a little sensitive. He was born and bred in New York. He had labored and suffered much in the cause in this state. He had seen Universalism spring up here, and spread, and flourish. All his feelings and sympathies were identified with its prosperity and honor. It grieved him, therefore, when he saw the sons of New York abandoning what he thought a noble field of Christian labor, and turning away to New England, from considerations of mere honor, or ease, or emolument. Though a New Englander by birth, I confess to similar feelings, notwithstanding my catholic spirit, with respect to the state of my adoption. But, at present, I doubt much whether New England is under the greater obligations. Under the perpetual shifting of our locations, has not New York, as a state, appropriated a very fair portion of the ministerial talent and learning of the denomination? Be this as it may, it is no subject for jealousies or complaint. It matters little *where* we labor; the true question is, *how* do we labor,— with what spirit and zeal do we go about our divine work? 'The field is the world;' and Christ, our common Master, is Lord of all.

'Last week,' continues Mr. Smith, 'our citizens were 'somewhat excited on the subject of Mesmerism. J. B. 'Dods gave four public lectures, with various experiments 'in clairvoyance, some of which were favorable to the

'science; but, on the whole, the subject has lost ground, I 'think, and many even deem him a juggler. So much for 'a minister's travelling away from his profession, and 'running after new theories. I did not attend the lec- 'tures, being unwell; and I must confess that it was no 'disappointment, as it is impossible for me to feel much 'interest in the matter. But I do feel perfectly ashamed 'that clergymen, who might be useful in the duties of 'their profession, will render themselves ridiculous by 'dabbling with the subject.'

This seems to me a hasty and superficial view of the matter. So far as Mesmerism is a *science*, it is entitled to respect and consideration, though it is obviously not the duty of the ministers of religion to go out as lecturers on every science that presents itself. But I look at this subject in another point of light. I consider Mesmerism, Biology, Phreno-magnetic Psychology, and that whole class of subjects,— or, rather, that subject under this whole class of names,— together with Spiritualism, Davisism, Transcendentalism, etc., etc., as so many safety-valves, kindly vouchsafed to our body ecclesiastic, to prevent no one can conjecture what explosions or collapses, to the great detriment, if not the destruction, of our whole denominational compact. I have watched with devout thankfulness, as several individuals, to whose capacious minds the Gospel had become too narrow and antiquated, made their exodus from us and the church universal by these providential ways of escape. I know of nothing more fortunate for us.

'*Buffalo, March* 7, 1844.

'LUCIAN: I have just received a letter from J. G., 'Esq., of Chicago, in reply to the one sent him in Jan- 'uary. It is in his own peculiar style, a specimen of 'which is given below, and which I quote for its quaint- 'ness and its moral, as well as to enable you to judge of 'the prospects.

'"I do not know a situation for a clerk in this place; 'but a man of your son's qualifications cannot long want 'a place. Honesty, fidelity and industry, are a large 'capital for a business man to begin with; and, in your 'son's case, the investment has been made in such a way 'that he can never become bankrupt. I should be glad 'to avail myself of his assistance, but I intend to sell out 'and retire to a farm. I shall offer my mill at auction 'next spring; and if you know any man who would like 'to purchase such property, worth about ten thousand 'dollars, I would be obliged to you to bring this to his 'notice. It is a profitable business; I have made, for the 'last five years, an average of over three thousand six 'hundred dollars yearly."

'Such, then, is the position of a man who, at your age, 'was entirely ignorant of all business, except that of farm- 'ing, and who had never in his life been twenty miles 'from home. And it has been his honesty, perseverance 'and industry, that have made him not only rich, but 'much respected.

'We are, of course, glad to know that so far you are 'quite as well pleased as you had expected. But there 'are two sides to this consideration; it is vastly import- 'ant that you should please your employers. This, I am 'sure, you can do, if you try, and trust you will do so.

'Br. Soule wrote me that you were in good health and 'fine spirits.'

The general health of Mr. Smith, during the past year, had been much as previously. But the duties of the winter were severe, and made a sensible impression upon him. In March, he wrote to Lucian: 'I have been quite 'ill, with sore mouth and almost total loss of appetite, the 'week past. I am really unable to do anything; but still 'keep about, and must do, at all events.' A week after, he wrote to his sister: 'I have been quite unwell for two 'weeks, and though somewhat better, am not well. I 'have kept up all the time, and done my usual work; but 'it has been a severe task. I began with sore mouth and 'low fever, with furred tongue and total loss of appetite.

'I was very glad to learn that you had visited Rome. 'I have not been in that vicinity for about ten years, and 'naturally infer that important changes have taken place 'in that time. I hope you have received the Memoir and 'Poems of Mrs. Scott, which I sent you.'

His mother and sister still remained at Clinton, where they occupied a small house he owned. The mother was at this time feeble, and obviously faltering. Her disease was cancer, which was now progressing towards its termination. Singularly enough, the same disease had taken hold of the sister, and was making, if possible, more rapid progress, though it was a year later than in the mother. Still she had kept the terrible truth secret, so that even her own brother knew nothing of it for some time after this. The condition of the two made it necessary that one of the sons should become a member of the little family; and Florens was chosen for this duty, as early

as May, 1844. Besides assisting them, he attended the Institute. The following letter will show the views he took of his son's education, taking that word in its large and proper sense.

'We send him to you, because his school is out, and 'because we suppose he may be useful to you in several 'ways. But I insist that he shall be useful, and not a 'burden to you. In order to this, please see that he 'rises when you do in the morning, that he draws water 'and works in the garden, the latter of which I wish him 'to do, without your hiring any one to help him, under 'any circumstances. Send him on all your errands, to 'mill and to market; let all these things be done by day-'light, and his evenings must be spent with you at home. 'Nor must there be any equivocation or evasion about 'these matters. At his age, and with the indulgence 'which you might be disposed to give him, he would run 'every chance of ruin. I rely, then, on your firmness 'and faithfulness in these matters; and if you accommo-'date him with means of reading at home, for an hour or 'two in the evening, I think he will not be very desirous 'of running abroad. He must not have a room nor 'spend evenings at the Institute, on any consideration, as 'his lessons will be of a nature that he can get at home. 'How long he may remain is uncertain; perhaps till 'spring, but by that time he must go to some business, 'if not sooner.' Alas, that all the hopes which his father-heart had centred in this fine lad should be so soon blasted!

I have taken occasion to mention once before the serious draft made upon most clergymen, and especially those in certain localities, by a perpetual round of company.

Few men think of the expense often encountered in this way, by a man on a limited salary, and by the nature of his profession shut out from almost every means of increasing his income. Under date of May 27, 1844, Mr. Smith wrote his sister as follows:

'During the last two or three weeks, we have had more 'than our usual amount of company. In seventeen days, 'we had two hundred and thirty-one meals, and thirty-'one lodgings, exclusive of our own family. I wish it 'distinctly understood that I mention this fact for no 'other reason than as a curiosity, and to give you an 'idea of the nature and number of our calls, exclusive of 'those of our neighbors.'

In a letter to Lucian, dated July 21, 1844, he says:

'We have about one preacher, and from one to six 'other visiters, per day; so that when I do anything, I 'steal the time. But we love to have it so; it looks 'friendly, is certainly social, and, on the whole, is just as 'it should be.'

The present year, the Sunday-school made its annual excursion to Silver Creek. 'It was attended,' he says, 'by quite *one thousand persons*, and we met *another* '*thousand* there. The gross receipts were considerably 'over three hundred dollars.'

In the autumn of the present year he suffered a severe and very alarming attack of bilious fever, accompanied by other diseases. The following account of that sickness will not only make the reader acquainted with its character, but also with the temper with which he bore and afterward contemplated it. The letter containing it is addressed to his sister, and dated November 5, 1844.

'The diary of a sick room is like a book of surgery!

'But, as nobody can say so much about my own case as 'myself, I intend giving you some notion of the whole 'matter.

'My first idea of sickness was at five o'clock in the 'morning of the 24th of September, just six weeks ago. 'I spent the evening before with company at home, in 'usual health; had a good night's rest, and woke at five, 'A. M. In a very few minutes a strange sense of cold 'and distress came over me, and I shook so as to shake 'the bed for five hours! This, by the way, had nothing 'to do with the common ague; it was merely the devel- 'opment of all the diseases at work within my system; 'and before night it was plain that bilious fever, neu- 'ralgia, and a stricture of the lungs, were doing their 'appropriate, if not their worst work. You can form 'some idea what the chances were, with such a body as 'mine, against such a combination of foes, when any one 'of them is generally more than a match for the strongest 'constitution.

'The fever and pain of the head and eyes were terri- 'ble for ten days, when they yielded to medicine. But I 'have still continued exceedingly weak, with occasional 'touches of fever and night-sweating. I insisted on hav- 'ing a little wine. The physician thought I should do 'without it, as I had a good appetite. But, as I contin- 'ued to sweat, I got the wine; took two tea-spoonfuls per 'day, stopped sweating, and am sensibly gaining strength. 'My physician is a homœopathist, and has done well. In 'every instance, except one, his medicine had the effect 'he said it would. And I now think that under the old 'practice, such as I had when so long sick in Clinton, I 'could not have recovered. For, instead of having my

'fever run on for six weeks, it was fairly broken up in 'less than two. The weather has been against me now 'for more than two weeks; first, the great tempest, and 'then the snow-storm, from Sunday night to Wednesday 'morning, without ten minutes' intermission. The snow 'is all gone now, and this, *election day*, is as beautiful 'and warm as May.

'I intended to preach one sermon last Sunday, but did 'not feel able to go out; so the church has been shut two 'Sundays. We have had some one to supply the other 'four. Now I am very confident that I shall preach '*next* Sunday.'

Having recovered his health, he was immediately engaged again, with his usual elasticity and vigor, in his parochial and other labors. Under date of January 26, 1845, he says:

'Last evening I delivered my temperance lecture in 'our church, to as many as could get in, and as many 'more went away without being able to get in. Nearly 'all the Protestant clergy in the city, except the Episco-'palians, lecture in turn on this subject, and there is con-'siderable excitement about it here.

'I see, by the Magazine, that you are to have a fair on 'Thursday of this week. That is right, and I am really 'glad to see such signs of life in Clinton, where the most 'that could be said, for years, was that they had a breath-'ing existence. That society, with a very little effort, 'might have been the most flourishing of any in all the 'region, and exerted as much power as any other of equal 'numbers in the state.

'We are in usual health; my own is just as equivocal 'as ever; for, while I am hearty and able to do what

'appertains to me, still I am feeble, and occasionally suffer 'from that lame side, much as at times for years past.

'You mention the progress of some disease upon you. 'Why not either consult a physician, or, at least, take 'some care to mitigate it? If it is a cancerous affection, 'I would employ not medicine for it, beyond putting a leaf 'of tobacco upon the part. There is a person in Albany 'who has old Dr. Davidson's skill in such matters. It is 'his son. I wish you would let me know more about it.'

'*Buffalo, May* 16, 1845.

'MARIA: I should have written last week, but, as the 'dedication at Colesville was so near at hand, I thought 'it would be more agreeable to you and our mother if I 'waited till now. That place is about twenty-five miles, 'in a south-east direction, from this city, on one of the 'main branches of the Buffalo Creek; and the village, 'situated in the deep valley of the stream, is probably 'half as large as Clinton. The country around is good, 'and the farms in general look finely. Ours is the only 'meeting-house, except a temporary building, fitted up by 'the Seventh-day Baptists, in the place. Ours is a plain 'but very neat edifice, with a pretty tower and good bell.

'One of our friends, having business in Buffalo, took 'Mrs. Smith and myself in a private conveyance, on 'Tuesday afternoon, and the next morning thirty of our 'friends from the city went down in the cars, within four 'miles, and were thence taken in carriages to the village. 'The dedication service took place on Wednesday fore- 'noon, and the house, which will hold about four hundred 'persons, was completely filled with females, the men 'being outside. In the afternoon, Br. Hunt, who preaches

'there, was ordained. On Thursday we had a Sunday-'school address from Br. U. Clark, and I assure you that 'it was a splendid discourse in all respects. I have never 'seen anything on the subject that was at all its equal. 'It is to be published in the Luminary, and, I hope, in 'the Magazine and Advocate. Last night we returned 'to the railroad at the village of Alden, waited for the 'cars till ten o'clock, and reached home at half-past 'eleven; — all well.

'Next week I am to attend the ordination of Br. U. 'Clark, at Lockport, and exchange with him the next 'Sunday. Then comes, on the third Sunday in June, 'our Association, after which I expect to be a little more 'at home.

'You are aware that I have just begun another year, 'and, as far as appears, the society is not only very well 'united, but progressing moderately.

'Florens arrived, as was expected, but has not yet 'found any employment. If he does not, we can send 'him to school till something presents itself. We were 'not particularly disappointed that you and mother did 'not come with him, though I confess I am unable to perceive any substantial reason why you did not. I know 'it can be much cheaper done than for me to go to Clinton.

'I am obliged to Mr. A. for his civility to Florens, but 'hope that neither he nor you will think of my returning 'to Clinton till I am so worn out as to be unable to 'preach; and then I may as well die somewhere else as there. As far as I can learn, the meetings and condition of the society there were never so good as at present. 'Beware of this idle talking with a stranger on a subject

'altogether aside from his business; for, if I am not mis-
'taken, it most concerns him to see to affairs in the Insti-
'tute. I am so worn out to-day that I am hardly fit to
'write, but otherwise quite well. We expect to hear
'from you soon, and, as I have no special news, only add,
'take care of your health,— make your work as uniform
'but as light as possible,— that is, never have it oblige
'you to do too much at once. Affectionately yours.'

The affairs of the Institute had now, for several years, been rather on the decline. One circumstance that tended to bring it into neglect was the fact that it was not felt to be distinctively Universalist in its character. It originated in a reäctionary feeling of a grand revival season, about 1836, when every species of extravagance became common, and schools were prostituted to purposes of merely sectarian proselytism. This monstrous evil it was attempted to correct, not by moderating the sectarian spirit, and seeking to render it subservient to noble ends, but by contradicting it. It was a mistake that proved almost fatal to the Institute. By denying it any religious character,— by attempting to make it free from religious influences, and to render it strictly independent in this respect,— it was thrown out of the sympathies of almost all considerable bodies in society, and was left to starve simply because it belonged to nobody, and nobody cared for its interests. True, Universalists had done nearly all that had been done in founding, and, thus far, in sustaining it; but still they had no peculiar property in it; and, as the causes that produced it at first gradually subsided, the feeling that gave the denomination an interest in the school died out, and left it without any strong hold upon

the public heart. Its founder had, meanwhile, removed from its neighborhood, and was able no longer to act as its agent, and by his personal popularity and influence to serve as a centre of attraction to the denomination with which he was connected. It was clearly seen by its immediate governors that some change in its character and relations must be introduced, or it must cease to have a being. An effort was therefore made, in the spring of 1845, to effect this necessary change. The subject was brought before the State Convention, and a committee, consisting of S. R. Smith, Pitt Morse, Dolphus Skinner, J. T. Goodrich, and myself, was appointed to meet the trustees of the Institute, and make any arrangements deemed necessary to save the school, and to render it Universalist in the same manner that other schools are Presbyterian, Methodist, Episcopalian, etc.

This committee met in Clinton, in June following. A new constitution was adopted. I was engaged to assume the principalship, and in due time the board of trustees was so filled as to accomplish the ends proposed by the Convention. This arrangement gave Mr. Smith the liveliest satisfaction. It gave new promise of the realization of hopes which he had cherished for years, and encouraged him in thinking that his long-continued labors and sacrifices for its welfare had not been utterly thrown away. It was proposed, at the same time, to establish a theological school, under my instruction, at Clinton, and thus endeavor the more effectually to meet the wants and promote the welfare of the denomination. After more than six years of perpetual anxiety and effort in this enterprise, I am sorry to say, what truth compels me to say, that our cheerful hopes then entertained, though not ut-

terly disappointed, have not been so fully realized as our interest in the denomination and our sincere concern for its true honor and success would lead every Universalist to desire. The cause of education is, as yet, in its infancy among us; and I fear another generation must rise up, with larger views and a more liberal spirit, before much can be accomplished in this great work. The subject of our memoir never ceased to think and to act in this matter, and in our last interview had much to say on a theme which had occupied so considerable a portion of his maturest thought, and engaged his best action.

During the summer, one of the daughters came to Clinton, and remained some time with the grandmother, whose condition was almost daily becoming more alarming. In August, she fell so ill as to occasion no little anxiety respecting her. On August 6, 1845, he wrote:

'HARRIET: Your letter came yesterday morning, and 'we waited in hope of something further to-day, but have 'received nothing; hence, I concluded to write and en- 'close five dollars, that if anything should be necessary 'the means might be at hand, without taking from you or 'Maria. You will, of course, have a physician, and you 'will please see that everything that is necessary for the 'comfort of your grandmother and yourselves be done 'and provided. The extreme heat will render it necessary 'to be more attentive to the sick, and, at the same time, 'more careful of your own health. Try to get, as nearly 'as practicable, your ordinary meals and ordinary rest. 'This, to a great extent, you may do, by keeping as calm 'as possible; and, if friends offer to watch, avail your- 'selves of their kindness.

'Nothing was said in your letter of my coming down; 'and, under the circumstances, unless in immediate pros- 'pect of death, it would, as you know, be exceedingly 'desirable for me not to come. I shall, however, be 'governed much by your opinion.'

'*Buffalo, August* 18, 1845.

'HARRIET: Your letter to Mary was duly received; 'since which, no news has reached us from Clinton. This 'intensely hot weather must, I think, have great effect 'upon your grandmother; and I am anxious to know how 'she is. I wish Maria to continue to use Bristol's Sar- 'saparilla, to make an experiment whether it does any 'good or not.

'You say your grandmother can scarcely have you out 'of her room. This is all very well, and satisfies me that 'you are doing everything you can for her comfort. But 'you must not forget to take care of your health. Con- 'vince her, if possible, that you need rest, and exercise in 'the open air; and avail yourself of the aid of friends, 'to get so much of both as is indispensable. Maria has, 'of course, enough to do; but if, at times, you exchange 'with her for the work of the house, and occasional 'errands, it will, doubtless, be better for both.'

I have the copy of a letter, under the same date, written to his daughter, on the most important subject; and I present it for its terseness, as well as its kind spirit. As the parties have all been removed from the land of the living, there can be no violation of the greatest delicacy in inserting it here.

'HARRIET: I was quite taken by surprise, a few days 'since, by a reference to myself and your mother of a 'subject in which we all, but particularly you, are deeply 'interested. With your *determination* we are by no 'means disposed to interfere, but only to recommend that 'you *take time* to reflect upon the subject fully,— to 'ponder the hazards, and measure, if possible, your re- 'sponsibilities. We all know Mr. Torrance,— know that 'he is respectable, honorable, a good man, and good citizen; 'and there is no reason to doubt that he would take every 'consistent method to make you comfortable and happy.

'But, with all these admissions, the great question for 'you to answer, the problem for you to solve to your own 'mind, is, have you the assurance that, under all the 'circumstances in which you are respectively placed, you 'can rely upon his ability to secure you contentment, or 'upon your own to take the charge of his house and his 'family?

'We thank you for the frank and correct manner in 'which you have brought this subject to us, and trust 'that this and all our communications with you will give 'you equal satisfaction. We only ask that, on so mo- 'mentous a subject, you will conduct with all your accus- 'tomed prudence, and postpone your determination to the 'decision of your most mature judgment. Anything 'which you may wish to say to us, on this subject, shall 'receive our earnest attention. As ever, your affectionate 'father.'

'*Buffalo, August* 25, 1845.

'MARIA: Yours of the 22d came on Saturday, for 'which we had looked very anxiously, as we had not heard 'from Clinton in more than a week.

'I intended to visit Boston at the approaching session 'of the United States Convention, having been invited to 'spend the preceding Sabbath with Mr. Ballou's society, 'and, on my return, preach the third Sunday in Albany. 'My appointments are made accordingly. It was my 'intention, at the same time, to stop at Clinton, and take 'Harriet home. But I have been handled so severely 'with a lameness across the back and hips, that, unless I 'improve soon, it will be impossible for me to make the 'journey. To-day, it is very difficult for me to walk, 'and the pain is intense. Whether it is rheumatism, or a 'mere stitch, I know not; but, if the latter, it is rather 'a long stitch, for it has been going on two weeks to-mor- 'row, and growing worse nearly every day.

'What I can do, or whether anything, in the way of 'advice respecting mother, I do not know. I suppose 'that you and the neighbors in Clinton know best what 'should be done. I do not exactly approve of the notion 'that a physician can do no good, though it may be true. 'You must judge what is best. Not a cloud in the heav- 'ens for a week,—the lake as still as if solid glass; not 'wind enough to move a leaf, and the thermometer rang- 'ing from eighty to ninety-four! Such are dog-days.'

'*Buffalo, September* 5, 1845.

'HARRIET: Florens will probably leave for Clinton 'on Sunday evening; and, if so, will be with you on 'Wednesday. My lameness, though better, is not so far 'removed as to make it prudent or safe for me to under- 'take a long and laborious journey. I have, therefore, 'given up going to Boston or Albany, and shall not, just 'now, come to Clinton, unless it is deemed necessary;

'but, whenever it is so deemed, let me know, and I will 'come, if able, on the instant.'

'*Buffalo, September* 6, 1845.

'BR. SAWYER: I send this by my son, Florens, who 'will attend the Institute for two terms, it being neces- 'sary to my mother and sister that he should be with 'them. He is young, but large; and, while I do not ask 'or expect any special attentions from you to him, I still 'hope that he will make you no trouble.

'I have been so lame, for nearly four weeks, as to be 'unable to get further than the church; and have, conse- 'quently, done but little in raising funds for the Institute. 'The work is in progress, however; and, as I am now 'getting able to walk better, shall progress as fast as 'possible.

'What I can do for your department of theology is 'yet wholly uncertain, as I shall not move in it till the 'other is accomplished. At all events, you shall have 'my own subscription.

'I see a notice that the female department is to be 'opened,— but by whom? And, if in progress, what are 'its prospects? I fear this will be the most difficult of 'present difficulties to manage; but it is by no means 'hopeless.'

'*Buffalo, December* 1, 1845.

'BR. SAWYER: I have several times determined to 'write you, since the receipt of your favor of October, by 'my daughter; but, for want of time, or matter for a let- 'ter, have as often deferred to a more convenient season.

'I thank you, then, for your letter, and am gratified 'that both your location and the prospects of the Institute

'are so satisfactory to you. My only fears were that the 'state of prostration into which its affairs had been brought 'by ignorance, and neglect, and mismanagement, would 'be so trying to your feelings, as first impressions, that 'you might despair of its elevation. Your letter dissi- 'pated all these apprehensions in a moment, and with 'them a load of doubts and fears, which I have carried 'ever since Mr. Perkins was permitted to leave the insti- 'tution.

'My observation, for years, of the deportment of the 'students of the Institute, accords entirely with your 'remark, that they were generally obedient and attentive; 'and I do not now recollect an outbreak among them that 'was not provoked by some extraordinary occasion, till 'after —— —— became principal. Since then, I have 'sought relief for my general anxieties about its affairs by 'knowing as little of them as possible.

'You are very kind in seeking my advice respecting a 'course of theological studies. But, my dear sir, did it 'never occur to you that it is extremely difficult for any 'man to impart what he does not possess, or to communi- 'cate what he does not understand? Had you asked an 'explanation of the doctrine of the trinity, I could have 'made it all clear as light quite as easily. No; all I 'can say is, go forward; and, whatever you do in the 'premises, I shall very certainly think it all right; and, 'to the extent of my ability, humble as it is, I will sustain 'you.

'And who is that desperate intercessor for D. D's. for 'you and me, whose communication appeared in the 'Trumpet of 22d November? And then Br. Whittemore 'reminds me of a feature in the doctrine of free agency,

'which, though it will not ascribe to the Deity the malig-
'nant purpose of creating men for the sake of making
'them endlessly miserable, very gravely asserts that he
'still created them knowing they would be so. Br. W.
'says that he *knew* the publication of the article would
'place us in a very awkward predicament; and yet he
'*would* publish it.

'Excuse me for referring you to your letter to Br.
'Price, which appeared in Saturday's Messenger. In
'noticing the beautiful *knob*, you omitted to name the
'donor of that fine and valuable property. It was pur-
'chased by R. W. Haskins, Esq., of this city, together
'with the open space,—about an acre,—on the street
'running from the Institute to the Female Seminary.
'Mr. Haskins also presented, during the same season, the
'air-pump, theodolite, or compass,—I forget which,—and
'some other things; in all, valued at about eight hundred
'dollars. The same gentleman, with another, made sev-
'eral unsuccessful efforts to construct a telescope, for the
'purpose of establishing an observatory on that very hill.
'And they would probably have succeeded, but for the
'pecuniary misfortunes of Mr. Haskins, and the death of
'his accomplished friend. May I ask you to furnish, at
'your early convenience, an epitome of the above, of
'which I presume you were not aware, as an act of just-
'ice to almost the only man, out of Clinton, who ever did
'anything of consequence for the Institute. Mr. Haskins
'has always been connected with the Universalist Society
'in Buffalo, since its organization.

'I intended to be in Clinton this week; but the cold
'and snow conspire against my poor feeble body, and it
'is uncertain whether I shall be able. I can truly say,

'"the spirit is willing, but the flesh is weak." Duty 'and feeling would bring me to see my dying mother, and 'yet I fear I shall not be able.'

Whether he visited Clinton at the date he mentions, I cannot say; but he did so during the month of December. He spent no considerable time, however,—only a few days; and after his return, wrote to his sister, saying, 'Tell mother that she must keep up her spirits, and that I shall come in the spring.' Alas! he was never to see her living face again! He came in the spring, it is true, but only to perform the sad duties of her burial.

'*Buffalo, December* 30, 1845.

'MARIA: I hope your medicine has all the good 'effect that you could anticipate from it, and that mother 'continues as comfortable as when I was there. * * * 'Recollect that she is your mother,— that she is slowly 'but surely going to her long home, and that attentions 'such as a daughter can easily give will be most gratify-'ing to her. Old people become impatient and childish, 'and we must, to some extent, indulge their fancies.

'On New-year's morning Harriet will become Mrs. 'Torrance, and in the course of the day take a new home. 'We, of course, all wish that it may be better than the 'one she leaves.'

'*Buffalo, January* 12, 1846.

'BR. SAWYER: Since my return here, I have 'thought much of some means by which to lay the found-'ation of a library for your Theological Seminary, and 'have finally concluded to propose to you the following 'plan: Suppose you make out a catalogue of the most

'necessary works, to the amount of one hundred dollars. 'Then proceed to name those that will amount to ten dol- 'lars, and draw your order on S. R. S., who will honor 'it at sight. Make similar estimates, and draw similar 'orders, on *nine* others, and thus obtain the first allot- 'ment. Then proceed to make a new estimate of works, 'to the value of another hundred dollars, which apportion, 'if you please, among twenty persons; and so on, to the 'end of the chapter, always naming the works required. 'In this way, I doubt not, a better library can be ob- 'tained than any of us possess, and far better adapted 'to your purpose. If you have any more available plan 'in embryo, mature it at once, and let us go to work 'and lay a foundation on which others may safely 'build.

'I had learned from Florens that the Institute was fill- 'ing up nobly. This is as it should be, and is the pledge 'that another year will exhibit such a school as New 'York has never yet sustained in the name of Universal- 'ism. I pray you cherish the female department, by all 'means; for the effectual prosperity of one cannot long 'survive the depression of the other. My sympathies 'may not be worth anything; but really it does my heart 'good to know that things are going right, and that a 'long and honorable course of prosperity is yet in reserve 'for the Institute; and I thank Heaven that you are where 'you are.

'I thank you for calling on my mother and sister. I 'am well aware that you have little time, and that you 'can derive little satisfaction in seeing them in their 'present situation; but when you can conveniently make 'a call, it will not only be highly gratifying to them, but

'it will be done unto me, and will, I trust, be appreciated. 'I must also look to you for any advice to my very good 'but young son, who, from any cause, may, in your 'opinion, need it.'

'*Buffalo, January* 19, 1846.

'MARIA: * * I wish our mother to know that 'nothing could give me more satisfaction than to be as- 'sured that she is so comfortable, and so well taken care 'of. I cannot but feel that it was one of the wisest and 'best acts of my life to make this arrangement, and one 'of the kindest instances of Providence that sent Mrs. M. 'to perform the duties of nurse, so necessary to her com- 'fort.

'I suppose the girls gave Florens an account of our 'donation visit, which was, as usual, very social, and the 'gifts very generous. On the *three* occasions in which 'they have made this visit, they have given us, alto- 'gether, more than a thousand dollars; a sum which is 'probably unparalleled among us, given in the same way, 'and certainly furnishes reason for thinking very favor- 'ably of the society.

'We do not yet hear from Lucian, though we have 'learned incidentally that he had probably gone on his 'first trip to Galena, and would not return much before 'February. We only expect him to write when at Chi- 'cago.

'Yesterday, though cold, our church was well filled; 'and the arrangements are all made for paying the church 'debt.'

'*Buffalo, March* 1, 1846.

'MARIA: To-day we received another letter from 'Lucian, written last week. He says he has been re-

'markably healthy, and has grown quite stout, having 'gained seventeen pounds' weight since he left home, the 'first week in November. He wishes to be remembered 'to the household in Clinton.

'You recollect Mrs. Caryl,— at least, Florens does. 'She died this afternoon, after an illness of only three 'days. I believe the attack was apoplexy, or palsy. 'Few persons of my acquaintance would be more missed 'from general society than this excellent woman, who, 'having been among the first settlers in this place, was 'known and respected by nearly the whole population.'

Mrs. Caryl, it will be remembered by the reader, was the wife of Mr. Smith's early and life-long friend, of whose house he was an inmate, in Williamsville, in 1816, and more or less for two or three years afterwards. Her death was a loss he severely felt. Her funeral was attended in the Universalist church of Buffalo, and large numbers, of the older citizens especially, were present to testify their respect and esteem.

Through the winter, his mother, though suffering less than persons afflicted with cancer generally do, was gradually declining; and, as the tokens of returning spring first presented themselves, it became evident that her continuance here must be short. She had prepared herself for the hour,— was entirely resigned, and seemed happy. Her death, which occurred on the 20th of March, though it did not surprise any one, was still rather sudden, as there had been no previous indications of immediate dissolution. The following letter to Lucian gives him a brief account of this and its attendant events.

'*Buffalo, April* 1, 1846.

'LUCIAN: I returned yesterday morning, with Flor-
'ens and Maria, having performed as much trying labor,
'in one week and one day, as ever fell to my hard-work-
'ing life.

'The girls, I think, have informed you that your
'grandmother died on the 20th of March. The news
'reached me on the 22d, and I arrived in Clinton at
'noon on the 24th. She was buried near the gate, in
'the Clinton burying-ground, the next day, after a dis-
'course from Br. Sawyer, at the church. I procured a
'suitable stone to be placed at her grave, which would be
'lettered on Monday last, with only this inscription:

HOPE SMITH,

Aged 72 years. Interred at Delta, N. Y.

DIED APRIL 16, 1848.

RACHEL SMITH,

Aged 79 years.

DIED MARCH 20, 1846.

ERECTED BY S. R. & M. C. SMITH.

'We then commenced breaking up house-keeping; boxed
'up what we could; sold and gave away what was too
'heavy to carry, or too useless to be worth bringing;
'cleared the house at ten, A. M., on Monday last, and in
'ten minutes were on our way to Buffalo, where we
'breakfasted yesterday morning.

'Maria is feeble, but quite comfortable most of the
'time. Her medicine relieves her, and mitigates the dis-
'ease, but I have no expectation that she can be restored.
'The cancer is in her whole system. She bore the ex-

'citement and fatigue of mother's death and burial very 'well, endured the journey better than I had feared she 'would, and seemed to appreciate the sympathy shown 'her at Clinton and by the family here, already feeling 'quite at home among the children.

'Florens does not complain of feeling unwell; but he 'looks feeble and lean, and I shall be anxious about him, 'unless he should improve during this month. Br. 'Sawyer says he is one of the best young fellows that he 'ever knew,— that he always judged correctly and acted 'right, and that, if he is wanting in anything, it is *energy*, 'or mental activity.'

To show the severe trials he passed through, during this season, it is only necessary to say, that on the 5th of March he buried his old friend, Mrs. Caryl; on the 25th, he attended the funeral of his mother; the next week, that of his friend, Mr. Camp, and, on the 26th, of his son Florens, named above. It seems as if, in this case, the old adage, that troubles never come singly, was strikingly verified. These afflictions were soon followed by others, as the death of his eldest daughter, Mrs. Torrance, and, at no great distance, that of his sister. The following letters to Lucian, then in Chicago, will disclose his history during a part of this period, and especially that embracing the sickness and death of his beloved Florens.

'*Buffalo, April* 11, 1846.

'LUCIAN: * * Florens, so far from being at work, '*is very sick.* He seems not to have been very well 'during the winter; but still kept about, till last Monday, 'when he seemed to sink with mere debility. For two

'days past, he has been very sick, and has been much 'deranged during the whole of to-day. It is now about 'sun-set, and he seems a little revived. Dr. Warner has 'attended him, and this morning thought his symptoms 'favorable. I am, however, disposed to think that he is 'in the first stage of typhus fever. I hope that I am 'mistaken, but have so often seen its work as to feel 'much apprehension. Maria is feeble, but comfortable, 'and identifies herself with the family with a good degree 'of cheerfulness.'

'*Buffalo, April* 17, 1846.

'LUCIAN: * * * To-day Florens is thought to be 'better,—that is, his pulse and breathing are more 'natural;—he is in a moderate perspiration, and more 'quiet.

'It proves to be *nervous* fever, and there is but a step 'to death.'

'*Saturday Morning, April* 18.

'Florens still continues quiet, and has, to appearance, 'passed a comfortable night. Except when roused up, 'he does not speak nor make much noise, and remains 'nearly unconscious. Dr. Warner has just been in, and 'says he is decidedly better,—that he is still, and will for 'many days be, in a very critical situation, and that care 'and watching can alone save him. You know, of 'course, that he will have as close and efficient care as 'the world could furnish, for we have the experience and 'the number and the kind of watchers best calculated for 'the purpose.'

'*Buffalo, April* 20, 1846.

'LUCIAN: Saturday, and most of yesterday, Florens 'was quiet, and the symptoms were rather more favor-

'able; but last night he was very restless and wild. To-
'day he has been more calm, but only at short intervals.
'His look has been wild, and often seemed fixed on some
'imaginary object, from which he appeared unwilling to
'withdraw his attention.'

'*Tuesday Morning, April* 21.

'Florens has passed an uneasy and restless night;
'still has that fixed and wild look,—the pupil of the eye
'enlarged,—and is perfectly insensible. Nothing has
'had the least effect on the disease. There can be only
'the bare possibility of his recovery. So far, at least,
'the probabilities are that he cannot continue but a few
'days more. This is the *fifteenth* since he was confined
'to his bed, more than *twelve* of which he has been de-
'ranged.'

'*April* 23.

'Florens continues very nearly in the same state as
'when I wrote on Tuesday morning. Yesterday he was
'more quiet, and seemed at times to get a few moments'
'sleep. Last night he would occasionally nearly suspend
'breathing, and then start, as if falling, or much terrified.
'To-day he has not slept a single moment. Dr. Warner
'has just been in, and expresses an opinion that there is
'now some prospect that his reason may return, if he
'should continue to sleep a few hours during the night.
'We have indulged hopes of this, as his efforts to answer
'our questions have been more coherent to-day than for
'two weeks past. I do not hope any material change for
'some days yet, though, next to his actual recovery,
'such a change as would restore his mind is, of all
'things, most desirable.

'Maria remains very comfortable, but says she does 'not recover her strength since the fatigues of the last 'few weeks at Clinton, and the journey here. She, 'however, keeps up, and in good weather walks out occa- 'sionally.

'Your mother takes the principal care of Florens, 'and spends nearly twenty hours every day in his room. 'It seems as if she could almost live without sleep or 'rest.'

'11 *A. M.*, *April* 24.

'Florens has spent the night, and up to this time, 'without any material change. He seems a little more 'inclined to sleep, and betrays less wildness at times, but 'is still unconscious. Of course, no conclusion, different 'from all previous inferences, can be drawn of the re- 'sult of the disease, which, by whatever name called, 'is neither more nor less than typhus fever.'

'*Friday*, 9 *P. M.*, *April* 24.

'LUCIAN: It is over,—and Florens is no more! 'He died at ten minutes past seven o'clock, this evening. 'He continued to suffer, apparently, all that a human 'being can under a terrible fever, and without any ma- 'terial change, after about eight o'clock in the morning, 'till three P. M., when it became evident to me that his 'hour was approaching. About five o'clock, I told the 'family, and all, except yourself, were present in a few 'minutes.

'For ten minutes before he ceased to breathe, he made 'no groan, and dropped away as in a quiet sleep. So '"the weary is at rest." The funeral will be attended, 'from our house, at one o'clock, on Sunday afternoon.

'There is one great consolation in the fact that he was 'a good son; that he has faithfully done his work, and 'laid down to rest. And how thankful I am that he was 'at home, where he wished to be, and where everything 'could be done, and was done, that attention and medi- 'cal aid could do! Mr. Everett seems sent here, too, 'at this hour of trial, to perform those duties which we 'might not otherwise have been able to obtain. God 'bless you! As ever.'

'*Buffalo, May* 2, 1846.

'LUCIAN: Yours of the 27th ult. reached us yester- 'day morning, before which time you doubtless learned 'that the sufferings of Florens had terminated. The un- 'wearied kindness and attention of our friends, during his 'sickness, deserve and receive our heartfelt gratitude. 'He was interred, on Sunday last, in the private ground 'east of Main-street, a short distance on the left from 'the main entrance. Mr. L. Purce selected the lot, 'which is dry and destitute of shrubbery, and is every 'way satisfactory.

'Maria continues very comfortable, though, from the 'situation of the family during Florens' sickness, it was 'impossible for us to give her much attention. This she 'appreciated, and bore up with much fortitude under the 'trial. But in her situation,— only five weeks between 'the death of your grandmother and Florens, with his 'long and dreadful sickness,— we were all surprised that 'she was able to maintain so much self-command. Think 'of the amazing changes through which she, as well as 'the rest of us, have passed in five weeks, and you can 'imagine the trials of us all.

'I hope you will be ready, at all events, to come down

'the next trip of the St. Louis. The spring is very 'favorable; — cherry, plum, and peach trees are begin- 'ning to bloom, and the leaves and grass tell us that 'the winter is past. A break in the canal has detained 'three hundred boats, which began to arrive last night. 'Among them we expect Maria's furniture and — Flor- 'ens' books!'

My opinion of this amiable youth, whose untimely death is here recorded, has already been expressed by the father. Having had opportunities to know him well, I do not hesitate to say that I think him one of the finest young men I ever knew. His disposition was mild and kind, and his conduct and thought manly beyond his years. He was named Florens Eusebius, after the old ecclesiastical historian and church father.

The following touching incident I copy from an article published in the New York Christian Messenger of April 13, 1850. It is from the pen of Rev. J. H. Tuttle.

'"You cannot leave this morning," said he, "for you 'must go with me to the cemetery." All who ever knew 'him will readily imagine with what an earnestness these 'words were spoken; but I did not hesitate to comply, for 'I could not have begged a more acceptable favor than to 'accompany such a man to the presence of the dead. * * *

'Arriving, at last, at the cemetery,—which, although it 'cannot be compared with many others, is somewhat sys- 'tematically and tastefully designed,— and walking a few 'steps from the stile where we entered, we came to a 'beautiful enclosure, thirty feet long and nine feet wide, 'within which were one or two small trees, two or three 'marble slabs, and a few rose-bushes. "Here," said Br.

'Smith, "lie my good son and affectionate sister." Turn-
'ing a little to the left, I observed, on a small white stone,
'this epitaph, "A Good Son," or "He was a Good Son."
'How many volumes of meaning, thought I, in this one
'sentence! How much more appropriate and suggestive
'than a rhyming verse, and how characteristic of the
'father of that son!

'Br. Smith, after resting his eyes for a considerable
'time upon the words, which were a complete memoir of
'the dear one sleeping beneath them, during which time,
'I doubt not, his mind wandered to where the spirit of
'that son had gone and was happy, turned a little to
'the right, and pointing with his hand to a green spot at
'the foot of a green tree, he exclaimed, "There, Br. Tut-
'tle, it will be strange if I don't lie there!" I asked for
'no explanation, for the truth burst upon me in an in-
'stant: That is the spot where he has chosen, when
'"life's fitful fever is over," to sleep. That beautiful
'tree he has planted to throw a shade over *his* grave, and
'to stand as a kind of faithful watcher of his rest. The
'sexton will come, some day, and lift up that sod, and he
'who stands beside me will "wrap the drapery of his
'couch around him, and lie down *there* to pleasant
'dreams." Then the sexton will place the sod upon his
'breast, and many a tear will water it! As these
'thoughts crowded through my mind, I turned and
'looked upon the face of Br. S., whose eyes were fixed
'where his hand had pointed. His lips quivered, and a
'few tears fell down upon his pale cheeks. He did not
'speak, nor did I; — I could not, for it seemed to me that
'a single word would break the silence of heaven. I did
'not ask to know his thoughts; I could read them in the

'celestial radiance of his eyes and the heavenly resigna-
'tion of his face. In silence we gazed, in silence we
'thought, and in silence we turned away.'

These domestic afflictions, following each other so closely, and so calculated to prostrate the strongest, seem not to have affected, I might almost say for a single day, the current of his public duties and life. The Sabbath after the burial of his mother he preached a part of the day in Clinton, and many remember the eloquence and excellence of that discourse, the last he ever delivered in this place, where he had lived and labored so many years. On the Sabbath after the funeral of his son Florens, he performed divine service in Buffalo, and preached from Job 27: 5. On the 11th of June following, he attended the session of the Buffalo Association, held at Aurora, and preached the occasional sermon, taking for his subject the *Eucharist*. On June the 25th he left Buffalo, in a stage-coach, for Erie, Pa. The evening of that day he preached at Westfield, and the following day went on in a private carriage, in company with Hon. J. Galbraith and Mr. Hammet. The object of this visit was to preach the dedication sermon of a new and neat church, just finished, in that thriving town. He returned 'much fatigued, but in health,' as he expresses himself; and, the second day after, rode forty miles, to Sheridan, and preached a sermon at the funeral of Mrs. Usher, of that place. The day following, he 'returned to dinner, worn out.' On the 1st of August he preached the sermon at the dedication of the Universalist church in Cleveland, Ohio, where he remained and spent the following Sabbath. Some little time after, he received an invitation from the society there, which he immediately communi-

cated to his society in Buffalo. The manly frankness of his letter on this occasion deserves to be imitated. He says:

'I have not in any way sought this call, nor com-'municated with them since it was received; nor do I in-'tend to do so until I receive a full and explicit expression 'of your pleasure on the subject. Will you, then, at 'your earliest convenience, favor me with your determi-'nation? I have no wish to leave this society, if it de-'sires me to remain; and I have no desire to remain 'longer than you feel able and willing to sustain me.'

The amount of salary tendered here I do not learn. In his letter, quoted above, he calls it 'a competent' one. The answer of the society was a unanimous vote against his removal, and an immediate settlement of all arrearages.

Under date of September 9th, 1846, he says to me:

'I hope the committee will push the enterprise, in 'some form, for securing funds for the proper advance-'ment of the Institute; but the more I see of the course 'of events, the more fully am I convinced that we have 'nothing to expect from New England. New York 'must do its own work; and I could wish that it might 'do it well, and do it soon. And the only way that ap-'pears favorable is to *agitate*,—to keep the matter 'before the people, and create a due and healthy interest 'in the enterprise. Why the denomination has been so 'indifferent to this subject is to me beyond measure 'surprising. Yet Pope, I suppose, would say,

'"All fear, none aid you, and few understand;"

'at least, so I, in general, have found the general mind,

'while directly acting for the institution. But enough 'of this.'

In the autumn of 1846 an effort was made to place Dr. Ballou at the head of our Theological School, at Clinton. The novelty of that institution, and perhaps some favorable circumstances of the time, had given it an unexpected number of students; and their success encouraged the hope that, with better means, great good might be accomplished through its instrumentality. It was felt to be in the highest degree desirable that the whole time and talents of one man, and he the first theologian among us, should be devoted to this school. We judged rightly of the importance of the subject, and only failed in not giving to the difficulties that attended the undertaking their due weight. Dr. Ballou very properly declined embarking in this enterprise without some substantial grounds on which to rear a hope of its permanence and success. It had heretofore been supported by voluntary subscriptions, generally of the sum of five dollars per annum. He wished a permanent fund, or something equivalent. On this rock we split.

Mr. Smith took the liveliest interest in this business. Nothing could have given him higher satisfaction than to see a theological school among us respectably endowed, and sustained by the wealth and influence of the denomination.

About this time he received a letter from Dr. Ballou in relation to this subject. His answer, a copy of which I have, touches on several topics of interest, and is here inserted. It is dated December 8th, 1846.

'BR. BALLOU: Your favor of the 30th ult. is be-

'fore me, for which please accept my thanks. Nothing 'could more surprise me than the statement made by Br. 'Tompkins, about a year since, that I had so eminently 'contributed to the circulation of the Quarterly; and until 'the receipt of your letter, I was half inclined to believe 'him merely playing upon the apathy of some one else. 'I am gratified if I have aided the work, but still have 'reason to believe that much more might have been done 'here, as *twenty-two* copies of those I receive are taken 'in my society.

'I have had an article in progress, for more than a 'year, which I designed for the Quarterly, and have so 'far finished it as to intend sending it to you. It is by 'no means what I wished, and which, perhaps, it would 'more nearly have been under other circumstances; for 'it has been written under the perpetual demands for 'other labors, and in the midst of the most painful scenes 'of sickness and sorrow. Such as it is, I will send it, in 'due time, by private hands, should an opportunity offer; 'if not, by mail.

'It was gratifying to me that you had visited Clinton. 'That "huge stone edifice," as Br. Whittemore calls it, 'cost me more than seven years of the hardest labor of 'my life; and, though that life may be shortened by that 'number of years, I have the satisfaction of knowing that 'I have rendered the great cause of truth better service 'than I should otherwise have done. The Institution has 'never been what it was intended to make it, and what it 'would have been but for the obstinate misconceptions of 'some of our clergymen.

'I have long been aware that Br. Sawyer was laboring 'beyond his strength, and have proposed to him to adopt

'some measures for taking more exercise, and spending 'fewer hours in school. He has been a good student, or 'his present habits would have killed him before this 'time. His situation makes me the more anxious to have 'something done that shall bring you into the department 'to which you have been most cordially invited, and 'which invitation you have so kindly accepted, under the 'proper provisions. But there lies the whole difficulty.

'The trustees of the Institute proper are quite well 'disposed, and really give Br. Sawyer all the aid that 'they feel competent to give. But they have seen so 'many public calls disregarded, have been so often disap- 'pointed, and have paid so much, from time to time, that 'they probably feel a degree of hesitation now which they 'ought not to feel.

'I had been apprized of the overtures of the brethren 'in Massachusetts, and of the proposed meeting of the 'respective boards of trustees with a committee from 'New England. This would probably be so far useful 'as to give the parties just ideas of each other's views 'and purposes. But, in my opinion, nothing could be 'done towards effecting a removal of the theological 'school. * * * I cannot help thinking that Clinton is 'decidedly the most suitable location both for our first 'college and our contemplated seminary; for, taking our 'denomination, it is more central, more accessible, and, 'what is of vast importance, the expenses of students 'would not be more than *half* what they would in your 'vicinity. And then, as it seems of great consequence 'that a theological school should be in connection with or 'near an institution of learning, it appears to me that 'the present location is most favorable in that respect.

'But, as before said, I would waive all these considera-
'tions, if we can only make the enterprise succeed *any-*
'*where.*

'There may, perhaps, be instances in which the effort
'to endow two institutions at once would prevent the
'doing of anything for either. But my experience in the
'matter has induced me to believe that, on the whole,
'*these will not conflict* with each other. There are
'those in our denomination who will never do anything
'for a theological school. They are doggedly opposed to
'it, and plainly do not see the necessity for an improved
'and more cultivated ministry. But many of this class
'will give cheerfully for the mere literary institution.
'On the other hand, there are many who fully under-
'stand our denominational wants, and who will aid, to
'the extent of their means, the establishment of the theo-
'logical school. These would probably not give a penny
'for the Institute, on the ground that mere science or
'literature was easily obtained in any of the numerous
'institutions.

'For one, I have not the heart to ask, nor the pre-
'sumption to expect, that New England should do much
'for us, until we do something for ourselves. What I
'have all along apprehended is a counter movement; for,
'from some cause, there have been too many indications
'to be misunderstood that some of the New England
'brethren have the idea that they are very much in ad-
'vance of us in New York, and have a right to keep so,
'in defiance of any measure we may adopt, even when it
'involves their own interest as well as ours. The first
'we are as ready to grant as they are to claim, though
'we might, perhaps, ask a mitigation in favor of our

'brethren settled there. But we see no reason why a 'great denominational enterprise — one designed to ele- 'vate and bless both our cause and ourselves — should 'be regarded with sectional feelings.

'You will not suspect me of implicating you in these 'frank remarks; — nothing is further from my intention. 'But these things are betrayed by some editors and their 'correspondents. This is, however, not the worst of the 'matter. So certain as cause and effect are connected, so 'certain it is that these things, if not neutralized by some 'central object, will, in time, produce an alienation of 'feeling that we may want skill to cure. I pray God 'that we may be able to look abroad over the whole field 'of our interests and our honor, and, regardless of 'sectional feeling, do what shall advance, elevate, and 'dignify his truth and his grace among men.'

On the 28th December, he wrote myself thus:

'Br. Sawyer: I intended to write you two weeks 'since, but have been so utterly time-taxed as never to 'find when it could be done. You have doubtless seen 'my proposition for a fund for the theological seminary; 'and, while it was due to you, I should have communi- 'cated it to you before taking the step, only the paper 'was just going to press, and it would delay a week or 'two if then postponed to hear from you. Besides, I was 'so impressed with the necessity of having something 'done immediately on the receipt of Br. Ballou's letter, 'that I could not bring my feelings to delay. What is 'wrong, in my haste, I pray you to treat kindly, for the 'sake of the good intended.'

The plan which he proposed, and to which allusion is here made, was to create a fund of ten thousand dollars for the theological school, to be raised by *one hundred subscriptions*, of one hundred dollars each. Nothing seemed more feasible. One could but ask himself, Are there not a hundred individuals at once able and willing to pay a hundred dollars for such a purpose? And to such a question every friend of Universalism felt himself ashamed to render a negative answer. The proposition came from the proper source,— from a man who had spent his life and worn himself out in the cause,— and he practised himself what he recommended to others. Out of his little income, or from the very moderate means he had saved from his life-long labors, he generously tendered the first *one hundred dollars!* A dozen counties in the State of New York could each have produced the other 'ninety-nine,'— far better able to become subscribers to this fund than was Mr. Smith. I confess the proposition struck me as precisely the one most likely to succeed. It appealed to the more wealthy class among us, and promised them a gratifying distinction,— a kind of aristocracy of honor. I, for one, felt that I might be justly proud of being one of the first hundred who generously founded a theological school among us. But I will add the remainder of his letter.

'And now, if it be not too presumptuous, excuse me 'for not only asking your approval of the measure, but 'also for soliciting your name for *one hundred dollars!* 'If you would permit me to insist on this, I would urge, 'as one among other reasons, that it would be especially 'desirable to have the whole *ten thousand* dollars con- 'tributed by ministers. There are more than *one hun-*

'*dred*, out of our seven hundred, who can give that 'amount with perfect convenience. But few of them will 'do it, unless those most immediately pledged to the sem- 'inary set the example. Dr. H. has done nobly, and I 'wish he would let his *name* go to the public. It would 'encourage others. And why will not your friends, 'Messrs. C. and D., do something handsome? They 'have some reputation for wealth, and the latter certainly 'for liberality. I have long been perfectly ashamed of 'the little and miserable contributions which have occa- 'sionally come for great objects; and, the Lord willing, 'we will henceforth have something worth giving and 'receiving, or nothing. What has been given for the 'last six months would not pay for extracting a dozen 'teeth!

'Will you aid by something more than a letter to Br. 'Price, in keeping the Institute and Theological Semi- 'nary before the people. It seems to me that these 'matters should be made one of constant agitation, till 'the Universalist public become excited, and, for once, 'induced to act for a general object. We have outlived 'the time when we may hope to prosper in our ignorance, 'or to see continued prosperity by the self-sacrifice of a 'few poor and devoted men. Our laity must do some- 'thing more than go to meeting and pay twenty-five cents 'pew-rent; they must accumulate means of knowledge 'and usefulness, and place the denomination in the rank 'to which it is entitled. But they will be quiet, if we 'are. Please, then, let Br. Sawyer speak out; and we 'will all speak, and keep speaking, till we are heard.'

'*Buffalo, February* 2, 1847.

'BR. SAWYER: When your favor of the 7th ult. was 'received, it was my intention to acknowledge it at once; 'but, owing to an accumulation of labors and duties, from 'causes that it would take too long to relate, the matter 'has been delayed.

'Can any sensible man account for the unreasonable 'delay in the subscription to the theological fund? Nearly 'two months have elapsed, and we have actually got *six* '*names* before the public! I bless the Lord that he has 'more patience with human avarice and meanness than is 'compatible with my views of moral duty or social pro- 'priety. And pray what is to be the *out-come* of Br. 'T.'s tirade about the want of generosity, patronage, etc. 'etc.? Does he forget that we well know him to be draw- 'ing a handsome percentage from investments in L., and 'that, while he lampoons so sympathetically, he grasps 'the dollars as lovingly and tightly as those he rebukes? 'Why are not his own and the name of ——— ——— 'there? I fear there is more want of sympathy with a 'New York movement than want of means. In the mean 'time, let us keep the subject before the denomination; 'write to those we know, and, if practicable, drag out 'the one hundred donors.'

'*Buffalo, March* 7, 1847.

'BR. SAWYER: I begin by announcing another *angel* '*visit*. Br. Geo. Messenger pledges another one hundred 'dollars for the Theological Seminary. This is well; we 'have now nearly a thousand dollars subscribed, and, if 'we are permitted to live so long, the probability is that 'in *four* or *five* years the work may be accomplished.

'Let us hold fast, and keep the matter before our friends 'till they give to sheer importunity.

'I thank you for the suggestion of calling a Convention, at some time and place, for considering the means 'and measures for sustaining the Institute, and assure 'you that, so far as my humble endeavors can promote 'the meeting and its purposes, you may command them.

'I confess my *philosophy* has been severely tried 'respecting the moderate endowment of the Institute. 'Our denomination, were it only willing, is able to do 'anything. And yet, with an acknowledged denominational want before them, they seemed determined to do 'nothing for its removal! Nor is this alone true of the 'laity. Our ministers are as delinquent as any others. 'It seems to me they cannot, or do not, look an inch into 'the future, any more than if it was covered with granite. 'And, though I may get personal enemies by it, still I 'think it my duty to show them their true character and 'position. It is in the power of these men, if they only 'knew how to use their power, to induce their parishioners 'to endow the Institute. A minister without this kind 'of influence can hardly have any that becomes his profession and his place; and I begin to feel that if he cannot understand it, it will be doing good service to let the 'fact be known. But I pray you not to be discouraged 'yet. Let us "hope ever," that in time, though late, all 'will go right, and the Institute be endowed. So have I 'hoped for *sixteen* years, and will do so as much longer, 'if need be. For certainly the next generation will do 'what we have failed to accomplish. Yet I cannot ask 'you to sacrifice what you cannot bear.

'What I have been doing for the last year I scarcely

'know, for I have been constantly in the midst of trials 'and afflictions. My sister, though generally comfortable, 'has not been able to leave her room for about three 'months. My eldest daughter, Mrs. Torrance, has been 'lying at the gate of death since the last week in Jan- 'uary; she is now supposed to be improving, but is as 'helpless as an infant, and we are far from being assured 'of her recovery. For weeks we have not dared even to 'hope. But to-day the prospect of her recovery is more 'favorable. If, under these circumstances, I have not 'done my duty in other matters, or not done it well, I 'trust that my domestic trials may be urged in mitiga- 'tion.'

The hopes so tremblingly indulged, in respect to the recovery of his daughter, were not destined to be realized. In his book of preaching records, under date of March 22, I find the following note: 'My daughter, Harriet H. 'Smith, wife of H. B. Torrance, died this morning, at 'half past three o'clock, aged *twenty-three years*, want- 'ing four days. Her funeral was attended in the Unita- 'rian church, the Universalist being undergoing altera- 'tions, on the 24th, and a discourse delivered by L. S. 'Everett.' The following letter will betray the anguish he suffered under this new bereavement:

'*Buffalo, March* 31, 1847.

'BR. SAWYER: Your kind favor of the 27th inst. was 'very gratefully received on Monday last; and to merely 'say that the thanks of myself and family are tendered to 'you for it but poorly expresses our feelings at the pres- 'ent time.

'We have, indeed, been sorely tried during the past 'year, and but for the well-founded hope which we enter- 'tain of a better world, together with our unwavering 'confidence in both the wisdom and benignity of God, we 'could not have been sustained. The affectionate sym- 'pathy of our friends, though not the support on which 'we lean for abiding comfort, still comes to us with a 'mitigating influence, and its soothings are never to be 'forgotten.

'It is *a year this morning* since I returned home 'from the funeral of my mother, in company with my 'sister and my son. In *five* days he was prostrated; 'on the tenth day, utterly deranged; and on the eve of 'the twenty-first, he expired. There was not a moment 'of returning reason, by which we could learn what or 'how much he suffered.

'My daughter, on the contrary, though as helpless as 'an infant for more than six weeks, was perfectly sane, 'and even cheerful, a few hours excepted, before her 'death. I have never witnessed a more imposing and 'affecting instance of affection and self-composure than 'she exhibited in taking leave of her husband, our family, 'her own infant, and her husband's child, of two or three 'years of age. This was at about seven in the evening. 'She then immediately added, "Pa, will you pray with 'me? I want to hear you once more!" From that 'time she gradually sank,—recognized us again at eleven 'o'clock, after which, though apparently conscious at 'times, she was unable to communicate to us, and expired 'at half-past three in the morning.

'I hardly know why I have written the preceding par- 'ticulars; for I well know that you cannot feel that

'interest in them which I do. But I trust you will at 'least excuse them, as coming from a father and a mourner.

'All mine tender acknowledgments, in which we are 'joined by Mr. Torrance, for your kind remembrance of 'us in our affliction.

'Yours truly, with the best affections of the human 'heart.'

The remark here made, 'I hardly know why I have written the preceding particulars,' &c., is indicative of his prevailing feeling and habits. He adopted the spirit of the proverb, 'The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy.' He seemed to shrink from the exposure of all that passed within him. There was something too sacred in his sorrow to be communicated to the world. Yet we quite mistake his character, if we suppose that he was a being of mere intellect, without affections and sympathies. There was a world of emotion shut up within him, which he kept under control, or at least allowed only on rare occasions to shine out. But who can fail to admire the calm trust and the unfaltering hope which this letter breathes? How little did such a man need human sympathy, when his soul was thus resting on God and the sure promises of divine truth!

At a somewhat later period, when I was myself suffering under severe domestic affliction, he wrote me:

'More than once have I purposed to tender to you and 'yours my sympathies in your bereavements; and as often 'have so many recollections come up and gathered around 'me that I have felt utterly inadequate to comply with

'the promptings of my heart. I thank God that you 'shall not be tried beyond your ability to bear.'

'*Buffalo, April* 27, 1847.

'BR. SAWYER: * * * It is not probable that I can 'be at your Convention; but, without presuming that a 'letter from me will do any real service, I still intended 'to collect my ideas, and send them for better or worse. 'For, although I am getting too old to learn much my-'self, I thank God that I have already learned that my 'usefulness in life would have been infinitely greater if I 'had not been so ignorant, and hence I feel that I may 'very properly recommend to others to get wisdom.

'It is but a poor expression of my feelings to say that 'the prosperity of your school is matter of great pleasure; 'and I can but still believe that I, and you, certainly, 'shall see the Institute more and more what is desired.'

It is not necessary for me to say that, from his long connection with the Institute, the great interest he always took in its affairs, and the intimate friendship and sympathy existing between us, I always consulted him on all subjects relating to the welfare of the school. To his friendly advice do I feel that both it and myself are under great obligations. The denomination little knows how deep an interest he always took in this institution, and how much solicitude its various and oftentimes adverse fortunes occasioned him. I omit many letters that relate to this subject alone or chiefly, since they can have little interest to the general reader.

The health of Mr. Smith was, meanwhile, gradually declining. Feeble as he had been for years, the repeated

bereavements he had recently suffered in the death of his mother, son and daughter, and all within little more than a twelvemonth, could not fail most severely to try his remaining strength, and go far to break down a constitution already so shattered. These afflictions were attended and followed by the sickness of his only and beloved sister, who, since the decease of his mother, had been an inmate of his household, and was for many months confined to her bed. The following entry in his book of records shows the time of her death:

'*August* 16, 1847. — My sister, Maria Caroline Smith, 'died this day, at three o'clock, P. M., of cancer, aged 'forty-three years, four months, and twenty-five days. 'Her funeral was attended on the 18th, and services con- 'ducted by Rev. W. B. Cook.'

In the midst of all these bereavements and sorrows, he was in the constant performance of his daily and weekly duties as pastor of a large parish. Between the death of his daughter and sister, or a few weeks later, he delivered a course of interesting and valuable lectures on *The Bible*, and during the following month commenced a series of discourses on the *Distinctive Doctrines of Universalism.* In the winter of 1847–8, he preached a series of sermons on the *Being of God* and the *Evidences of Christianity.*

'*Buffalo, June* 29, 1848.

'BR. SAWYER: The accompanying package, as you 'will see, contains some *subscription papers*, left in my 'hands by Br. Tuttle, and a volume, second series of my 'newly-published Sketches. This you will please place in 'the Historical Library. Having ample materials for sev-

'eral volumes more, I would go on with them, if I could 'persuade myself that they would essentially aid some one 'who, in due time, may desire to write a history proper 'of the denomination in this state. I have one motive, 'however, for continuing the series,—the occasion it 'furnishes of showing the character of mind among us, 'and of speculating upon the faults and follies, as well as 'the wisdom and virtues, developed by our general policy. 'I have sold all right to the present volume.

'*July* 4.—Br. Le Fevre preached for me last Sun- 'day: he is in fine health, and his sermons were worthy 'of his head and heart. It is rare, indeed, that I hear 'anything like such clear and profound discourses; and 'still more uncommon is it for my congregation to enjoy 'such a treat.'

On the fourth Sunday of August, 1848, he introduces the following memorandum: 'I have preached thirty-five years, this day.' And, on the 27th of September, again: 'I am this day sixty years of age.'

'*Buffalo, March 7th*, 1848.

'Br. Sawyer: A thousand thanks to you for the 'manly sacrifice which I know you must have made in 'declining the offer of your old friends in New York. 'Had that offer come from any other place, save heaven, 'I should have visited you with objections "as thick as 'blackberries." But there was no such thing as interpos- 'ing objections, under the circumstances. The course you 'propose for raising funds never entered my mind; but 'it strikes me as the best that could be devised.

'A number of reasons, which I will explain when you

'visit us, have induced me to make some effectual arrange-
'ments to return and take up my abode in Clinton. I am
'literally worn out. My health, though it usually per-
'mits me to meet all absolute professional duties, seldom
'allows me to sit up all day. My cough, without indi-
'cating any particular disease of the lungs, still occupies
'me three or four hours every night. Possibly a freer
'atmosphere, more natural exercise, and a new direction
'to mental labors, may improve my health; if not, it is
'simply proper to say that, if not otherwise cut off, I shall,
'in due time, return to Clinton — to die. Be that as
'God pleases; but, while alive, I trust you will believe
'me sincerely yours.'

This dream of ultimately returning to Clinton had been indulged by him for several years. He had often spoken of it to me, and had not only retained the house in which he formerly lived here, but had purchased two other small tenements, altogether worth, at the present time, perhaps, one thousand eight hundred or two thousand dollars. These purchases were made under the settled conviction that he was ultimately to return to Clinton to end his days. Many circumstances, no doubt, combined to originate and fix this purpose. Aside from all the influence of early associations, and early as well as life-long friendships, which would naturally attract such a mind and heart as Mr. Smith possessed, Clinton offered other claims scarcely less forcible. It is, in itself, one of the most pleasant and even beautiful villages in the state or the Union. Nature has done very much for it. Its scenery is exceedingly fine, and the rich emerald hue of its grass and foliage, which are seldom or never affected

by drought, is quite unrivalled. In short, it is a place to which gentlemen in easy circumstances love to retire to spend their declining years; and, after a life of great toil and various changes, it is not singular that Mr. Smith should indulge the grateful thought of ultimately sitting quietly down here, in the midst of old friends and universal respect, to rest.

But God had ordered it otherwise. The winter had been well and even laboriously spent. He preached regularly twice every Sabbath. One of these discourses was a lecture, and it will please the Universalist reader to know that his last labors in the pulpit were devoted to the statement and promulgation of our blessed faith. Among these discourses, one treated on the 'Claims of Universalism,' another on the 'Evidences of Universalism,' a third on the 'Influence of Universalism,' and another still on the 'Influence of Universalism on Infidelity.' This course of lectures commenced the first of January, 1849, and the ninth was delivered on the second Sunday in March. The third Sunday found him feeble, but he forced himself once more to the house of God, and ascended the pulpit for the last time. The text was Psalm 25: 14,—'The secret of the Lord is with them that fear him, and he will show them his covenant.' The aim of this discourse was to show that a truly religious tone of thought and feeling, indicated by 'fear of the Lord,' gives one a deeper insight into the designs and wonderful works of God. His secret is disclosed to the religious eye and the pious heart, while to the ungodly the more beautiful exhibitions of the divine purposes and character are hidden beneath material forms and second causes.

This general doctrine was illustrated by various instances, in which men of different moral character judge most widely from each other, even in relation to the same phenomena, whether in the world of matter or of mind. Two men are gazing upon the starry heavens. One sees in their shining orbs the work of the divine fingers; — these diamond points of light swell into suns and centres of magnificent systems, filled by the great Creator with life and happiness. The other recognizes in them nothing but dead matter, governed by unconscious mechanical laws, without aim or end. Can we doubt with which is the secret of the Lord?

He that fears the Lord sees him in all his works; traces his footsteps everywhere; recognizes his hand in all things, above, below and around, and feels that wisdom and goodness blend harmoniously in all his purposes and government. Such a person walks with God and lives in him, and his steady faith and cheerful hope sustain his soul evermore, under all the circumstances of human life.

I can clearly see our friend, as, for the last time, he enters the church and takes his place in the pulpit. How attenuated his frame,— how bloodless his lips and cheek! Nothing but his eye retains its power, and that burns as brightly as ever. He rises to speak; his voice is feeble, and his utterance slow. But gradually he gains strength; he rises with his subject, and at last loses himself in it. Great thoughts, clothed in terse, strong language, leap forth; broad, catholic views, genial and fresh, are presented; profound observations and unexpected coincidences of things remote and apparently dissimilar appear every moment. The audience forgets the weakness of

the preacher in the absorbing interest of the subject, till suddenly it is ended; the speaker sinks exhausted to his seat, the animation that lighted up his countenance passes rapidly away, and that large, attentive audience have heard his last sermon!

Another discourse had been prepared for the afternoon, from Gen. 1: 31. 'And God saw everything that he had made, and behold it was very good.' The subject was one with which his mind and heart were familiar, and in which he took unwearied delight. But his work in the pulpit was already done, and the Great Master did not require this service at his hands. He had labored faithfully for more than thirty-five years, and God saw it good for him to rest.

Under this date, he notes in his records, 'Good house 'in the morning. No service in the afternoon. Un- 'well.'

At first, this was supposed only a temporary illness, and it was confidently hoped that he would be able soon to return to his duties again. But on April 12 he wrote me:

'My health has become such that for four weeks I 'have been unable to go to church, when, by some fortu- 'nate accident, service has been held; and this day I have 'dissolved our connection after the first of May. You 'may set it down as beyond all question that my ministry 'is at an end. I may still linger months, or even years; 'but, whether longer or shorter, I trust that I shall live 'resigned, and die in peace.'

Though unable to preach, he was not yet shut out from the field of labor in which he had been so long and so actively engaged. He kept up some correspondence with

his more intimate friends, and, as opportunity offered, employed his time in preparing a third volume of his Historical Sketches. In this he made considerable progress, having gathered many materials for its completion. But the work was too laborious for him, and was not finished.

In July of 1849, Mr. Smith received a very cordial and characteristic letter from his old friend, John Gage, of Gage's Lakes, Lake county, Ill. I shall make no apology for introducing it here.

'DEAR SIR: Having just heard the substance of a 'letter repeated which you wrote to Mr. Manly, and 'which was published in the New Covenant, stating that 'you had quit preaching, and did not expect to resume 'it again, I have therefore held a council with my 'wife Portia, and the result is, we have concluded to ask 'you to come out, this summer, and pay us a visit; — I 'say *pay* a visit, because you owe it, and I think you 'will pay your debts when you can. Last season, you 'could not leave your pastoral charge; but now I think it 'would be a benefit to your health to leave the scene of 'your labors, for a time, and associate with new scenes 'and society, and especially to take a view of our broad 'prairies, and breathe the invigorating air that sweeps 'unobstructed over their surface. We have all improved 'in health, on coming here.

'Should you come to see us, you will stop at Waukegan, forty miles north of Chicago, and there call on 'Messrs. Greene and Dickinson, who own a livery-stable, 'and they will bring you to my place, on my account.

'Above is a map of our neighborhood, laid out in 'squares of eighty rods on the side, and containing forty

'acres. You can see how our folks in the immediate 'neighborhood are situated. It is a pleasant, healthy, 'handsome country, and an excellent neighborhood of 'people.

'Now, when you come to see us, if you are as well 'pleased with this country as I am, you will try and ac- 'cept of the offer that I am going to make you, which is, 'that if your friends will give you about one thousand 'dollars, or enough to build you a comfortable house 'here, and you will come here to live, I will give you 'eighty acres of land. You will see eleven lots, marked 'J; — they belong to me, and I will give you your 'choice in them. We expect the plank road will come 'out of Waukegan, on the Belvidere road, which will 'bring us within nine miles of town. You may think 'this would be burying yourself from the world; but I 'have been here two years and a half, and prefer the re- 'tirement to the bustle and confusion of the town.

'This land is not so valuable as lands about Buffalo; 'but you can keep your horses and cattle, and raise your 'own provisions easier, and so far it is worth as much as 'any land. It will sell for eight or ten dollars an acre. 'If you should come out this summer, we should be 'happy to have as many of your family as you can bring 'come with you.'

This letter was accompanied by one from Mrs. Gage, who very warmly seconded her husband's invitations and offers. These letters made the liveliest impression on Mr. Smith's heart; and, in setting down a memorandum of them, he says:

'This is, beyond all question, the noblest and most

'splendid present ever offered by one man to a clergyman 'of the Universalist faith, and it is duly appreciated.'

So much did this offer and the cordial and friendly spirit in which it was made affect him, that he presently resolved on taking the proposed journey. Accompanied by his wife, therefore, he left Buffalo on the 17th of July, for Waukegan. They took passage in the steamer 'Key Stone State,' commanded by Capt. Pratt, and received every civility and kindness through the whole passage. As was to be expected in his then present state of health, he suffered much from fatigue; but his strength visibly improved during his absence, and encouraged him in the thought of removing to the West, and entering upon the enjoyment of his friend's bounty. After his return, I received the following letter from him:

'*Buffalo, August* 13, 1849.

'DEAR BR. SAWYER: Your kind letter was received 'by my son during my absence on a trip to the upper 'lakes, the Sault de Ste. Marie, etc., and did not come 'to hand till the 8th inst. I was so completely wearied 'with an entire week on the boat, that I could neither 'command mind nor strength to do anything, but eat and 'sleep and cough, for several days. Still, I improved a 'little, on the whole, and can walk better than for many 'months past. * * * *

'A word, now, for my own affairs. You are probably 'aware that a friend, on learning my state of health, wrote 'me at once, and offered me a present of eighty acres of 'land, worth one thousand dollars, if, after I had seen it, 'I was disposed to accept it. I have been there, and 'appreciate the gift more than when it was first tendered.

'It is forty miles this side of Chicago, and about eight 'miles back from Lake Michigan, by a plank road, now 'in process of completion for about six miles. Eight out 'of fourteen families were brought up under my ministry, 'and I trust to be quite at home in their midst. I have 'this morning arranged for the removal of my family and 'effects, and shall doubtless leave for Illinois just *two* '*weeks* from this evening.'

It is unnecessary to say that this plan was not carried into effect; and he himself soon felt that Providence had wisely and graciously interposed to prevent the accomplishment of his short-sighted purposes. The following letter to me will explain:

'*Buffalo, October* 8, 1849.

'My Dear Brother: Your kind letter was received 'by my family when I was too sick to be informed of it, 'and it was three or four weeks before I knew anything 'of it. My disease prostrated me in an hour, and kept 'its hold for seven days; for more than a week afterwards 'it was very doubtful whether I should not sink, from 'excessive debility. From that time I began slowly to 'improve; but, while I have been able several weeks to 'creep about house and to go to the table with my family, 'I have not been able to read, except a few minutes, and 'this is my first attempt to write a letter.

'I agree entirely with your views of death, and its 'influences upon us in the loss of our cherished and loved 'ones. Each successive departure loosens another link 'in the chain that binds us to this present world. I will 'not attempt to say with what fond and sacred feelings

'I look at the graves of my children, and almost wish 'myself laid beside them. The generation that began life 'with me are nearly all gone to their rest. The few 'friends that took me by the hand and cheered me on in 'my early ministry have passed away, or are lingering, 'with whitened locks and a feeble frame, at the brink of 'the grave; so that, as Br. L. R. Paige once said to me 'in a letter written under affliction, "These are part of 'my *treasures in heaven.*" Still I have unusual rea- 'sons, perhaps, for being satisfied with my present lot. 'For my afflictions have been eminently influential in 'chastening my hasty and captious spirit into a holier 'trust in the ruling will of God, and reconciliation to it. 'I suffer no pain, nor have I, except a few days during 'my last illness, under all my cough and debility; my 'food and rest, the society of my friends, and the affec- 'tionate attentions of my children, were never so fully 'appreciated or enjoyed. And, in deep gratitude, I have 'thought, and still think, that if heaven in mercy were to 'put in requisition its resources, to render so frail and 'infirm a body as mine entirely comfortable, it could 'scarcely improve upon my condition. In the past — 'perhaps erroneously — I see little seriously to regret, 'and of the future nothing to apprehend.

'*Oct.* 9. — I have always been a believer in a special 'providence; but have never been so impressed with a 'personal illustration of it as in my last illness. Every 'arrangement had been made to remove; a house rented 'at Waukegan for the winter, books and some goods 'packed, and in *four days* we should have been on our 'way to prairie-land. Taking all things into considera- 'tion, it is no doubt better for me and my family, by far,

'than it ever could be, had I removed. And, whether for 'life or for death, comfort or privation, I shall now remain 'in Buffalo.

'Pray excuse this long preamble about myself, and, if 'you can, place it to the garrulity of one over sixty-one 'years of age, and who is only "thinking aloud."'

This is, I believe, the last letter I ever received from him, nor have I any of a later date in my possession. From this attack he never wholly recovered, though he lived several months after; but his strength was ebbing away. I visited him late in the autumn, or rather at the very close of the year 1849. He was then able to sit up, and even walked occasionally from one room to another. He continued almost wholly free from pain, ate and slept comfortably, and still enjoyed the society of his friends. He conversed freely, and with almost the same ease as formerly. With an occasional but rare faltering of the memory, I perceived no loss of mental power. There was the same freshness, the same vigor of thought and expression, which so much distinguished him in former years. His countenance was scarcely paler than when I first made his acquaintance in 1831, nor was he apparently thinner than at that time. On his speaking of his extreme emaciation, I observed that he had been nothing but a shadow for twenty years. 'True,' he replied, in his usual tone of repartee, 'true, but now I am only the 'shade of shadow.'

Our conversation, during my visit, turned on a great variety of subjects. Sometimes we spoke of the affairs of the country, its prospects and dangers; sometimes on literature, science and education,— the last a subject that

had employed much of his thoughts; sometimes, again, on the progress of our peculiar religious faith, its hopes and joys; and often of death, and the scenes of the future world. On all these topics he was free, and spoke with his usual cheerfulness and spirit. Though sitting in the very shadow of death, he neither shrank in fear from the solemn thought, nor did his mind dwell upon it with that morbid feeling, not unfrequently witnessed, which renders everything cheerful malapropos or sinful. He had been too long familiar with the thought of death, he entertained far too enlightened and Christian views of it, to be either terrified by its approach, or to be insensible to its power. He spoke of it with calmness, and even with cheerfulness. He felt that it had been conquered by his great Friend and Saviour; and, solemn as it was, and painful as were some of its attendants, he knew in whom he had trusted, and rejoiced that he was not to be left alone to tread the dark pathway of the grave. His were Christian faith and Christian confidence matured. They had been tried for years, and were now like gold purified by fire. He knew that he must leave many loving hearts behind him; but he also knew that many had gone before, and were awaiting him in the unseen world. If there were sorrow, therefore, in parting with some, was there not a joy, also, in the anticipated meeting with others? He had long before estimated his remaining strength, he remarked, and concluded that he should last till about the holidays, or the time when I was there. He was living beyond his expectation, and was happy in the thought that his days, whether they were to be few or many, were in the hand of an all-wise and benevolent Creator and Friend. In this holy temper and spirit I left him. Life

was not without charms, but death had no terrors for him. He felt himself to be in the hands of God, and, whether he lived or died, all his real interests were safe. He needed no human comforter, and I left him under the deep conviction that he was far in advance of myself in all the sources of spiritual consolation and joy.

In a small pocket diary which he kept for three or four years, but in which he noted only a few events, I will introduce a few notes.

'*Dec.* 4, 1849. — Four years since, this day, I was 'attacked, while sitting in the cars at Buffalo, with the '*cough*, which has steadily increased in severity to the 'present time. I have now been unable to preach for 'more than eight months.'

'*Dec.* 13, 1849. — Another of my early friends is gone. 'Daniel Camp, Esq., died this day, aged eighty-three 'years. For fifty years he has never ceased his friend-'ship. *Peace to his ashes.*'

This seemed to have been the last note that he entered, and the writing indicates a very unsteady and tremulous hand.

CHAPTER XVI.

DEATH.

Of the brief interval between the period of which I have now spoken and the hour that closed Mr. Smith's valuable life, I know nothing worthy of notice. He continued gradually to sink, under the silent ravages of disease, till February 17th, 1850, when he calmly fell asleep.

During this time, his mind continued active and vigorous beyond what is ordinarily witnessed in cases of such prostration of physical strength. He was cheerful, and waited with patience for the time when his great change should come. His last hours were calm, and full of Christian hope, and his death such as his warmest friends could have desired,— so peaceful was it, and so worthy a close of a long, consistent, and Christian life. For months no reasonable hopes had been entertained of his recovery, and the slow but obvious decline of his strength left his friends nothing to anticipate but his not distant removal from among them. It might come suddenly, at any moment. Not only his family and immediate friends were prepared for the event of his death, as well as mortals are ever prepared for so mysterious a change in those they love, but the whole denomination were in constant expectation of the announcement of the painful intelligence that he had taken his departure from this land of shadows.

The following letter, from E. D. Vedder, Esq., one of Mr. Smith's most intimate friends, and who was with him during his last hours, will be read with interest. It was addressed to the editor of one of our religious journals.

'Stephen R. Smith is no longer with us! He expired 'last evening, at about sundown. We had been expect- 'ing the calamity, and yet when it came it did not come 'without a shock,— a shock which will be felt not only 'here, but throughout the whole denomination. He had 'himself been long expecting, longing to die. He viewed 'his work on earth as done, and longed to enter his new 'sphere of duty and enjoyment.

'You know what his life was, and, knowing that, you 'cannot be at a loss to imagine what his death would be. 'All the circumstances preceding and attending his last 'moments were in the highest degree characteristic of 'him. He looked upon that ordinance which ends life as 'originating in the same benevolence with that which be- 'gins it. Death was to him a necessary event in exist- 'ence, without which the great consummation of a glorious 'and happy immortality could not be achieved. Indeed, 'to one who saw him from day to day, it almost seemed 'as if he felt conscious that the invisible hand of his 'divine Father was leading him quietly along into and 'through the dark passage between this life and the future 'world, and impressing upon his confiding faith that it 'was leading him home.

'He had wished to die on Sunday, and his wish was 'gratified. When the bells rang for church in the morn- 'ing, he listened to them with deep interest, and finally 'selected that of the Universalist church from among the 'rest, and appeared to listen to it with unusual pleasure.

'In the afternoon they rang again, but his senses had 'become more feeble, and he did not hear them. He 'waited until he thought they should have rung, and 'then asked why they did not ring.

'The day was a very beautiful one, and closed with a 'beautiful sunset; and with its close, in accordance with 'his own wish,—in calmness, in peace, in purity,— 'closed the earthly career of one of the best of husbands, 'one of the best of fathers, one of the purest and most 'upright and exemplary of men, and one of the most 'eminent and faithful of the disciples of Christ and 'servants of God.'

All the secular papers of Buffalo noticed the death of Mr. Smith, and, without exception, spoke in the highest terms of his labors and character. I shall here insert one out of the many, in order to show the estimation in which he was held by those who did not sympathize with him in his peculiar religious views, but regarded him as a minister and a man.

'DEATH OF A CLERGYMAN. — Rev. Stephen R. 'Smith, for many years pastor of the First Universalist 'Church in this city, died on Sunday, in the sixty-first 'year of his age. He was a man of great ability, and 'was universally esteemed, by this community, for his 'many social virtues, and for his exemplary public life. 'As a speaker, he was distinguished for clearness, com- 'prehensiveness, and force. As a man, he was endeared 'to all with whom his duties brought him in contact. 'His demise, although not unexpected, will be severely 'felt by his numerous friends and family connections. 'His great intellect, his long residence among us, his un-

'tiring devotion to his profession, and his good deeds, 'gave him a prominent position among our city clergy, 'and will cause him to be long remembered as one of the 'great intellects of our city.'

His funeral was attended, on the Wednesday following his death, in the church where he had so long and so faithfully labored. 'A crowded audience,' says one of the daily papers of Buffalo, 'manifested the deep feeling 'of respect which they entertained for the departed, and 'the keen regret they felt in separating from one so emi-'nently gifted to perform the duties of his sacred office. 'The usual ceremonies of the Odd Fellows were per-'formed at his grave, and the whole services were marked 'by deep solemnity.'

The address, on the occasion, was delivered by Rev. A. G. Laurie, Mr. Smith's successor in the holy office of the ministry in Buffalo. To say that it was an eloquent tribute to the memory of a great and good man would be to express only half its merits. It was no less discriminating and just than it was eloquent. I must insert here a few passages.

'The public life of him whose immortal career is now 'begun is identified with the resurrection of this city 'from its ashes, immediately after the last war with 'Britain; and at frequent intervals, since that time, has 'he witnessed, with the pride and interest of a citizen, its 'progress and growing prosperity, up to the present day. 'In 1816 his voice was first raised in Buffalo, proclaim-'ing that sacred truth he loved so well, and labored so 'long and earnestly to impart to his fellow-mortals. 'With many of the aged residents, the survivors of that

'period, was he on terms of intimacy and acquaintance-
'ship; and now that he has gone from the courtesies and
'friendships of this world to the society and communion
'of the inhabitants of that city whose builder and maker
'is God, there is not one of these old men, I am sure,
'who will not miss the sight of his venerable figure and
'the salutations of his friendly voice, with a sorrowful
'consciousness that from the still remaining stores of their
'earthly gratifications something good and valuable has
'passed away forever. * * *

'It is now nearly a year since he resigned his pastoral
'charge of you; and, as hitherto he had labored, by precept
'and example, to instruct you how to live, so now he pre-
'pared himself to show you how to die. And what fresh
'communications of his Father's grace have been granted
'him since then, and what rich lessons of the patience
'and the peace of Christ he has been teaching us! Se-
'renity and hope and trust surrounded and beautified,
'with a singular lustre, the last stages of his career. No
'fluctuations of feeling, no falterings of fear, none of
'those agitations which almost invariably disturb the
'dying experience of souls sustained by a hope less lofty
'and a faith less expansive than his, troubled the tranquil
'months of bodily decay and spiritual progress through
'which the aged saint steadily travelled to his God. Only
'once, during the whole course of his illness, did I ob-
'serve the manifestation of excited emotion,— even then
'deep and subdued,— as, in an overflow of Christian love,
'three days before his translation, he grasped the hand of
'a long-tried and beloved brother, and spoke of the near-
'ness of the coming deliverance.

'And you, my friends, know the secret of the clearness

'and substantiality of his faith. Immortality, with him, 'was no hypothesis of human conjecture, nor heaven a 'contingency upon the efforts of mortal frailty. Unre- 'servedly accepting Christ as the Saviour of the world, 'and recognizing, through him, the universal paternity 'of God and the indivisible brotherhood of man, he estab- 'lished himself upon the proclaimed purpose of the Father 'to reconcile all things to himself by the mediation of his 'Son; and resting on the resurrection of the Lord Jesus, 'as God's pledge of the fulfilment of his promise, his 'faith was a reality, and his hope an anchor sure and 'steadfast, cast within the vail; and, in the sure language 'of apostolic conviction, he said to his soul, "I *know* 'that if my earthly house of this tabernacle were dis- 'solved, I have a building of God, a house not made with 'hands, eternal in the heavens."

'"Brother," he replied to me, a few days before his 'death, "we do not value our faith as we ought. For 'some months past, I have been learning to love it better 'and to prize it more. It sustains me happily. O! 'what should we do without it?" And in such a frame 'of spirit, highly favored by an almost total exemption 'from bodily pain, and deeply grateful for the blessing, 'he was led gently down the descending path; and 'quietly, and with the docility of a child, he followed the 'messenger deputed to conduct him to his Father's 'presence; and on the evening of the very day he had 'besought to die,—the day on which God ratified the 'promise of a world's redemption,—amid the streaming 'splendors of a lovely sunset, the Father claimed and 'glorified his child.'

The body was laid in the private burying-ground

before mentioned, and beside the loved ones — sister, son, and daughter — who had been borne there before him; and since that melancholy day the sod of that little plat has been twice broken, to receive the remains, first, of his youngest son, Kelly, and, more recently, that of his eldest, Lucian. A series of bereavements, such as few families are called to suffer, has marked the history of this, during the last six years. God grant that the faith of the afflicted survivors fail not!

It is unnecessary to say that few men could have been removed from among us whose loss the denomination at large would have so deeply lamented; and to the Universalists of the State of New York it was quite irreparable. He had occupied a position and exerted an influence to which no other could justly lay claim. He had performed a labor which, from the nature of the case, can never be repeated.

Our religious press, with one voice, pronounced his eulogy; and our highest ecclesiastical bodies, the New York State Convention and the United States Convention of Universalists, passed resolutions expressive of their sense of his great intellectual and moral worth, and of the great service he had rendered to the cause of truth and humanity. But one individual in the denomination can expect higher or more heartfelt tributes of love and reverence, and long may it yet be before they shall be required over his ashes!

An appropriate monument, reared to his memory by the Universalist Society of Buffalo, now marks the spot where rests all that remains of STEPHEN R. SMITH.

CHAPTER XVII.

CONCLUDING REMARKS.

I HAD intended to attempt a character of our departed friend; but, as this memoir has grown under my hand, the necessity of this has gradually ceased to be felt, and even the propriety of it has become daily more doubtful. The reader who has followed me thus far has the life of the subject of this volume before him, and is qualified to understand his character as exhibited in that life. He has followed him as he rose from obscurity; as he struggled on his rugged pathway, amidst discouragements and difficulties; as he acquired an education, and gradually won his way to respect and confidence, and, finally, came to exercise an influence that the most fortunate might almost envy. And all this, I wish to observe, was the result of no accident; it flowed from no felicitous combination of circumstances, but grew up naturally as the fruit, the legitimate product, of a life of sterling integrity and unwearied toil.

In person, Mr. Smith was of medium stature, with a narrow chest and slender frame. His complexion was light, his eyes blue, or gray, I really cannot say which, and, in his moments of pleasurable excitement, they sparkled and flashed like diamonds. I never saw eyes so expressive; and in the midst of all his debility and suffering they never lost their brilliancy. His mouth was large, and rather ugly,—resembling, in no slight degree,

that of Henry Clay, with whom, in other respects, he was often compared.

In earlier life his form was erect, and he possessed great activity of body; while toward the close of his existence, he had gradually acquired a slightly-stooping posture, and his step had lost all its elasticity and firmness. His neck was rather long and slender, while his head was uncommonly narrow and high. The temples were hollow, and the whole base of the brain small. The higher faculties, — as the phrenologists speak,— those of the intellect and moral region, were finely developed; and the sentiments, though subordinate, threw a mild and genial influence over his whole character. He himself had little or no faith in phrenology, and his own head presented one of the finest studies for the lover of that science. I remember a conversation we had, many years ago, at the residence of our mutual friend, Stephen Van Schaack, of Albany.* They both opposed me on this subject; when, pointing out the organ of Order in the head of the latter gentleman, and that of Locality in the former, I remarked, that, whether they believed it or not, they at least furnished good proof of its truth. 'I know it,' said Mr. Smith, laughing; 'yes, I remember every place where I 'have ever been, every road I have ever travelled, the 'trees and stones by the wayside, and the very moss that 'is growing on them.' His memory of persons and names was as remarkable as that of places. He is reported to have once said that he could repeat, as fast as a man would ordinarily speak, twenty thousand names of the citizens of the State of New York. This seems to me quite incredible; but all who were acquainted with him will remember that he never hesitated for a name.

He was not a scholar, in the common acceptation of that term,— though he is said to have gone over, by himself, the course of study then commonly pursued in our colleges. I cannot vouch for the truth of this, but know that he had made considerable progress in the learned languages. His reading had been quite extensive, and whatever he had read was thoroughly done. When he found time for study,— if we except the two or three years he spent in Philadelphia,— does not very clearly appear. When we consider the unsettled and restless life he was forced by inclination and circumstances to lead through the greater portion of his ministry, the wonder is not that he did not accomplish more in the domain of books, but that he accomplished anything. Whole years, at the most favorable period of his life for study, were passed in almost constant travelling and preaching.

As a thinker, Mr. Smith was remarkably independent and original. This was owing, in part, to the very structure of his mind; but in part, also, no doubt, to his early education and after habits. He early learned, from necessity, the sternest of teachers, the great importance of relying upon himself. In a new country, the preacher of a novel and rejected doctrine, without books such as now every clergyman among us can easily obtain, and unsustained by the counsel and aid of older and better-informed brethren, he was left to pursue his own path, to form, in a great measure, his own views, and to maintain and defend them, against all opposers, as best he could. In this severe school he learned the great lesson of self-reliance. Yet he gladly availed himself of the opinions of others, so far as he was able to receive them. But he held no opinion simply because it was maintained by

others. To be received by him, it must be sustained by proof; and, to become his own, it was necessary to pass through the alembic of his mind, and to be inwrought with his own thought.

Considered as a writer, he deserves, no doubt, an honorable place among the best our denomination has produced; and, whether we regard the volumes that came from his pen, or the occasional and frequent articles that occupied the columns of several of our religious journals, for the space of near thirty years, we must acknowledge that he did important service to our religious literature.

But, without entering upon any criticism of his various writings,— their design, arrangement, style or execution, where we might find something to censure and much to admire,— it may be safely asserted, I think, that his greatest strength did not lie in the pen. The pulpit was his true throne, and in it he wielded his power. He possessed a control of language which few men could boast. Words appropriate to clothe his thoughts with force and beauty seemed to flow to his lips in an unfailing stream. Often, when listening to him, it has seemed to me that no man could surpass him in the felicitous use of this great intellectual instrument. His choice of words was almost uniformly happy, and his expressions such as to convey a vivid impression to the mind of the hearer. He was eloquent, too, in the true sense; not that he dealt in mere verbiage, or overloaded every thought he uttered with figures, or that he studied the little tricks and graces of school-oratory; but his was the true eloquence which consists in great thoughts plainly and forcibly expressed, carrying at once conviction to the intellect, and moving

with an unseen but almost irresistible power the affections of the heart.

One great element of his power and his success as a preacher is to be found, no doubt, in his obvious sincerity, connected as it was with his established reputation for the loftiest integrity. In this he verified what the ancient teachers of oratory insisted upon, that, in addition to forcible speaking, and broad, comprehensive knowledge, the orator should possess a good character.

No doubt, his personal appearance and obvious ill health often contributed to his success, and, unperceived, increased his success. His most intimate friends were perpetually disappointed by his surpassing all their expectations. He often entered the pulpit, at Clinton, I have been told, pale, feeble, and apparently exhausted, and began his sermon by offering an humble apology for his want of preparation; sometimes he had been sick through the whole week; sometimes he had been absent attending our great religious gatherings, or our ecclesiastical bodies, or, finally, in assisting friends, oftentimes at considerable distances, in burying their dead; and he had returned, worn out by excitement and fatigue. In this state he entered the pulpit; and what, in human reason, could be expected of him? Yet, to those who knew him well, and could forget his weakness and suffering, these circumstances offered no discouragement, but rather afforded promise of the highest entertainment. From this exhaustion of body and depression of spirits he gradually rose to his highest flights of oratory; and many of his most splendid and effective sermons were thus preached, under the most untoward auspices.

He commenced the work of the ministry, as we have

seen, on the fifth Sunday in August, 1813, and closed his public labors on the third Sunday in March, 1849. During this period, he preached *five thousand one hundred and twenty-seven sermons*, in about two hundred different places. Among these were more than one hundred and seventy-five funeral discourses, besides many dedication, ordination, installation, and occasional sermons. To this let us add his journeys, and the whole of his writings, books, printed articles, sermons and correspondence,— a considerable part of which was copied with his own hand, — and one may form some tolerable notion of the amount of labor he performed. And by far the greater part of this, let it be remembered, was done under a state of bodily health which would have confined half of us for our lives to the house,— perhaps to the bed!

Consider Stephen R. Smith in whatever light we will, — whether as to talents, intellectual acquisitions, labors, or the good he effected,— we must confess him to have been an uncommon man,— a man of rare moral endowments, and rare industry.

One needed to be acquainted with him but a short time, in order to recognize him as possessing great wit. The motions of his mind were as quick as lightning; so that it often seemed that he reached the results of his thought by a kind of intuition. His friends remember many of his sayings which were distinguished for terseness and point. There was once published in Philadelphia a little paper, professedly Universalist, which, on account of its want of everything necessary to make such a paper valuable, was held in very light estimation. Being in his study one day, I saw this paper lying on the table, and said, carelessly, 'Then you take the ——?' 'Yes,' he replied,

holding the copy before us up by his thumb and finger; 'yes, and I desire to be duly grateful for the least of all 'God's mercies.'

In this manner he was sometimes unmercifully severe on the follies, and especially the meannesses, of his fellow-men. Where he thought the case required it, he 'rebuked sharply;' and one who had once been exposed to his severe reproof would not soon covet a repetition.

Several years ago he received a letter from a young clergyman in central New York, filled with complaints against Universalists, and especially the societies in the neighborhood where he resided. To this Mr. Smith replied in a manner not soon to be forgotten. It is too long to insert here; but the following passage will exhibit its temper:

'As to your seeking a home among a more religious 'and devotional people, and more congenial with your 'feelings, let me advise you by all means to be sure you 'have found such a people, before planting yourself among 'them; unless, indeed, you prefer the sign to the thing 'signified, in which case there appear to be several sects 'about us with whom you would find ample accommoda-'tions. Possibly you would prefer to start a new order 'of Universalists, whose great rule of preaching should 'be, in all cases, to have their congregations so pious as 'not to need their labors. Should you do this, I think I 'know several who would be glad to join you,—if the 'salaries were good, and there was no danger of their own 'conduct ever being called in question. Permit me to 'recommend a name for such a community, and which, as 'coming from the Bible, can be scarcely objectionable; 'it is the *New Pharisees*.'

Yet, with all this sharpness and severity, there was no kindlier heart; and in all the relations of life he was urbane and gentlemanly. No man was more courteous, and none, ordinarily, more condescending, where no principle was involved; but there he stopped, and it was impossible to move him further.

I have now completed the work I assumed. I can only wish that it had been better done, and consequently more worthy of the subject. Some other materials might, perhaps, have been obtained; but nothing, probably, that would alter the general effect of the work. There is a valuable correspondence in the hands of a ministering brother, which was continued through nearly thirty years, and would, if published, be an important contribution to our history, as well as his life. Many of his papers, which were deemed unsuitable for this volume, would, if his family approved it, prove highly acceptable to the denomination, if presented through some other channel.

I can only pray that this volume, such as it is, may tend to make its subject better known, and also to stimulate others to imitate his example.

THE END.

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